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THE

NEW-JERUSALEM MAGAZINE.

VOL. X.—NEW SERIES.—No. 3.

MARCH, 1886.

LIGHTNING, NATURAL AND SPIRITUAL.

IN LUKE xvii. 24, we find the following prediction:—

"For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in His day."

The people who first heard this prediction surely did not know how the lightning shines from one part to another under heaven, even to understand the conditions and philosophy of its illumination.

They knew there was occasionally an appearance of lightning, and that it shone from one place to another under heaven, for they saw its flash of light, heard its loud sound, and were impressed by its sometimes powerfully destructive action. Beyond these bare obvious facts, they were not enlightened concerning this subtle and wonderful form of force. And while men were ignorant of the earthly things which are now known about material lightning, how could they apprehend the heavenly things, about His lightnings which enlighten the world, and are the light of the day of the Lord? As our Lord himself asks, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" If men were not able to bear, and did not know the many earthly facts now known about electricity, and its universal presence, its silent, secret, yet ever-acting, beneficent

and indispensable service, in all the phenomena of the atmosphere, giving the rain, hail, snow, and dew, and its share in all their uses, and in every change effected in the earth, in the animal, vegetable, and mineral kingdoms, and, above all, the uses to which it is put by men, for human enlightenment, how could they bear and comprehend the still higher heavenly facts concerning the lightning of the Son of Man from the Kingdom of God within them, which "cometh not with observation?" yet which always operates silently, secretly, as it has ever operated within to enlighten the world of mind and life? the love, and thought, and memory, effecting all their inner and real enlightenment? working in all their changes and progressions? and which invisible, or heavenly thing, the thing made, the visible material lightning corresponds to, images, gives men to understand? "For, the invisible things of Him from the foundation of the world are clearly seen, being understood by the things that are made."—Rom. i. 20.

If He who made this comparison did not know all about the earthly thing, lightning, and how it shines, in all its uses in the universe, and thus all that men will ever know about it, and more, but only what men then knew, then he was not the True Light, and this is not a perfectly fit and Divine comparison; and when men learn what they now have learned about lightning, these words will lose their hold upon their minds, since they will no longer apply. But, His words will not pass away, because they are eternally true, and are in accordance with, and involve all truth, in things visible and invisible. He who spake them knew the heavenly things of the Divine Lightnings, and the earthly things which correspond to them, in earthly lightnings. But when it was spoken, and in succeeding ages, men thought materially, sensually, of this prediction; and, carrying their own unenlightened impressions of the lightning into it, have, in the chambers of their imagery, portrayed and described the ushering in of the day of the Son of Man as the light breaking in, unexpectedly, like a flash of lightning, the sudden sound of the all-arousing thunder of the last trumpet, and the overwhelming, irresistible, destruction of the old world, effected instantaneously, as by a

stroke of lightning, changing all things, and manifesting a material, visible, personal presence of the Son of Man as King, and the kingdom of God, with power and great glory. But He has a more excellent way of coming than men have conceived. And every idea and prediction of men concerning the nature and manner, the day and the hour, of the coming of the day of the Son of Man, and of the kingdom of God, which is based on ignorant, unenlightened ideas of the material and also of the heavenly or spiritual lightnings, and on the most limited conceptions of their existence and use in the economy of the universe, will pass away; and all must be made new, to stand before the Son of Man, when he appears, in the day when he is revealed.

The more we learn of this thing — lightning — "which is made," the more may we clearly see, that is, understand the invisible things of God, of His lightnings of the Kingdom of God within you. Not that knowledge of material lightning, and all its correlated forms of force, alone, without knowledge also of the heavenly lightning, will enable one to know the existence, nature, and powers of the lightning of the day of the Son of Man. It will not; for each kind of knowledge is peculiar to its own field, or plane, and must be gained by observation therein, seen in its own connections, and confirmed by its own relevant testimony. But a knowledge of things made which are without — of the external world — furnishes a base, a plane, a mirror, in which internal things, of the world of love, and thought, and memory, which are the "invisible things," can be clearly seen, being understood. But not by those who confine all knowledge to the mirror itself, the external world, and irrationally rule out all relevant, or spiritual testimony of spiritual things. To such, how expressive our Saviour's words: "Fools, did not He who made that which is without make that which is within also?" Hence, all our Master's teaching to those without, was by things without, in parables, taking things manifestly made, known and obvious, to convey ideas, when they should come to know all parables, of things within, occult, and otherwise unthinkable and unknowable. And since all of us are without, first in that

which is natural, the whole Word is sown, the entire Bible comes to us in a parable; even the literal history of the Israelites is called in it "A parable, a dark saying of old."— Ps. lxxviii. 12.

Men may be skilled in the science of all God's material works, and revolve in the circle of the correlation and conservation of forces in this world of effects, and be utterly ignorant of the science of His kingdom within,— the world of causes, whose living forces are ever actually operating in their own minds, enabling them consciously to learn, understand, enjoy, and apply even their material science. For, a little reflection reveals that all progress in and enjoyment of material science is effected by the opening, education, and extension of the mind, which is alive — and wholly spiritual — into the apprehension of the existence, qualities, and laws of material things. Indeed, all the operations of the material universe may be seen to be carried on by One Infinite Mind; but it takes mind to cognize this fact. Mere matter cognizes nothing however organized. Mind can apprehend that the One Infinite Mind intends an eternally good purpose, since nothing is useless; and thinks wisely, for all things are directed in the best way, and has power, since they are everywhere efficiently operating. Yet there is no living purpose, wisdom, or power whatever in, or attributable to, or perceived by the material universe, or anything in it, however organized. And if there was no Infinite Mind, and no kingdom of God within, nothing could be purposed, designed, or accomplished. And if there was no finite mind to reflect the Infinite, and to be conscious of existence, of course there could be no knowledge, understanding, or love of anything of fact, principle, or purpose in the universe. Nor would the material universe exist, since it would have no adequate cause, in which was any impulse of purpose, to set it into action in useful effects. If air and gases did not permeate the water, there would not be an organic thing, plant or fish, in the sea. If spirit did not permeate matter — and all gases — in a corresponding manner, and was not, like all gases and still more than they diffusable through each other, and through liquids and solids, even,

there would be no crystallization or organization of matter, and still less any vegetable, animal, and human life, with its capacities for loving, thinking, acting; or any free and rational mind.

Yet here all these are. And there must be, there is, Life Itself, the Source of all life manifested, in every form, from lowest to highest, and directing all things, and effecting all things, with inconceivable energy, wisdom, and purpose. Since here are beings who are sensibly, intelligently or ignorantly, enjoyably or painfully conscious of their existence and of the universe, and as far as their minds are instructed and informed consciously appreciative of some existence, direction, and purpose in all things within and around them. And while using the very effects and forces of this conscious life flowing in unceasingly into them from the spiritual sun in the kingdom of God within,— in all they feel, think, and do in the outer world,— they may be grossly ignorant of the real existance, nature, and aim of the Lord, who is a Sun, and so of the dominion of the kingdom of God within them.

But scarcely less ignorant have men been of the nature of heat, light, and electricity, and of the fire, air, water, and earth, by which they live in the material world.

"And when Jesus was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, neither shall they say lo, here! or lo, there! for, behold, the kingdom of God is within you." Observe the conditions. Not with observation,— outward show,— neither shall they say lo, here! or lo, there! nowhere in outer space, for then it must be either here or there, here on the earth, or there in the clouds above the earth; but "within you." Unmindful of these conditions, men, in their materialistic and sensuous tendencies, looking without for heaven and happiness to come in a changed outward condition, and in other circumstances, rather than within from enlightenment, and reformation, and regeneration, internal vivification, and the dominion of "the kingdom of God and of his righteousness," have been looking for the kingdom of God to come with the observation of the

whole world, lo, here! and lo, there! in external pomp and ceremony.

And the more "advanced thinkers" of the age, as they regard themselves, ask physical evidence to testify to their material senses, of the existence of the spiritual form within, and of the spiritual world, and of God himself, who is Spirit; they demand evidence that these are, not what they are,— spiritual,— but that they are what they are not — natural, material, sensual! But He who is, and is Spirit, the God of the spirits of all flesh, seeks men who are willing to worship him in spirit and in truth. And if men will heed what our Saviour — from error as well as from evil — says, namely, "The kingdom of God is within you," and would look within into its real nature, and desire to have it set up in themselves, its reality and its blessings would be consciously apprehended and enjoyed.

"Within — *entos*"; not "among," as some say; for the only other passage in the New Testament where this word is found, reads, "Cleanse first that which is *within*"— not *among* —"the cup and platter"; and shows the impropriety of calling it "*among* you."

The kingdom of God is within all, even the Pharisees. But as they did not admit a knowledge of it, which He would give them who is the True Light, the Light of men, or allow His teachings their place in their minds and lives, so that it could be by their coöperation freely, consciously set up and established from within throughout all their being; but in presumption and pride trusted to their own knowledge, composed principally of the traditions of men, and rejected the truth, and the very embodiment of it, the King thereof Himself, it was afterwards taken from them and given to a nation bringing forth the fruits thereof. For their righteousness was, "they said, and did not." They professed God, but did not do his commandments; as many have professed Christ, who have not done his sayings. His kingdom within did not come out in actual works of life, its light was not received, and made to "so shine before men that they may see your good works, and glorify your Father who is in the heavens." The

shining of the Lightning of the day of the Son of Man, from one under heaven (the word *part* in italics is not in the Greek text) to another under heaven, will assuredly be a shining of this kind; only more brightly and extensively, making a day more full of such genuine internal, spiritual, and heavenly glory and power, as shall really "glorify our Father in the heavens." It will be a day made by the Son of Man,—the Light,—a day of more full reception of that Light, a steadier walking in the Light, a stronger believing in the Light, and a more complete becoming children of the Light.

The Light of that day must be seen, as God ever sees His light to be—good, having a mental, heavenly, Divine quality. It is a state of day to the spiritual mind, having a warmth of human love; and an enlightenment of truth, of intelligent thought, and great power for use, derived from seeing the face of the Son of Man, which John saw, "shining as the Sun in His strength," and which is again described "like the lightning," for it is the Source of all the correlated forms of spiritual, conscious, living force; manifested as good feeling, true thought, and efficient useful life. For the material light, heat, and power, though increased indefinitely, would not create, enlighten, warm, or invigorate a single human thought, feeling, or power. Just as the lightnings have flashed, their thunders roared, and their strokes demolished material forms and organizations at times during all past ages, and yet none were enlightened thereby to understand the nature of even these material phenomena.

"*As* the lightning shineth," does not mean that it *is* the lightning of which men think. The fact is yet to be accepted that these external things to which the kingdom of heaven, His coming and presence, are likened, are not the things themselves which are to come. These are all outward things, and are things made, which do appear, and are ever to come with observation, while the things of His kingdom and coming are within, and must therefore he revealed from within; in the Lord's own chosen time and way, and by his prepared means, by a revelation of the facts, actually observed by a competent, and prepared, and protected, and directed, and

enlightened witness,— facts about the Lord, the All-Energizing Sun of the spiritual universe, "the Sun of righteousness," eternal in the heavens; the facts about the spirit of man and about the spiritual world in which he is, and from which all things of his life and spiritual organization are derived and sustained, and that spiritual forces are diffused throughout all matter, and are the cause — the means — of all crystallizations, germinations, and organizations; and thus hold all matter in form, and operate in all its changes and phenomena thoughout the universe; as the material forms of force, heat, light, electricity, magnetism, and chemical action — their instruments of matter — are now known to do in the material plane. This revelation has been made, and has been in the world in a complete form and system longer than the sciences of the material universe have been here, and these last are yet incomplete. This is the Man-Child, which is to rule, feed, direct, and nourish all nations with a rod of iron, brought forth at once by the Sun-clothed Woman; while the philosophy of modern science is a child of gradual and tedious birth, hardly yet brought forth, and of slower growth, as it was written. "Before she travailed she brought forth, before her pain came she was delivered of a Man-Child. Shall the earth be made to bring forth in one day? For as soon as Zion travailed she brought forth her children; rejoice ye with Jerusalem, and be glad with her, all ye that love her."—Is. lxvi.

And this revelation is, and will yet be more generally seen to be, so clear, and in such sure light, that its truth is unmistakable. It illuminates the mind of him who comes into connection and rapport with it with such penetrating, enlightening flashes of spiritual intelligence, that he knows the things illustrated are so, just as a flash of lightning illuminates the objects in the skies or on earth, on which it shines, and reveals their position unerringly.

A flash of lightning shining upon a train of cars in rapid motion, will reveal them exactly where they were, and every wheel as though it were motionless; and the view so given will be photographed on the memory forever. So with the shining of the lightning of the Son of Man in His day; when

its light flashes in into prepared and willing minds it reveals their exact spiritual position, and every motive and principle, every "wheel within a wheel," from and by which they act and go, is shown just as it is; and the views of Divine and spiritual things so given, will remain, placed "in the inner part, and written on the heart," pictured by the true Light, Light of Truth itself, photographed on the spiritual memory in indestructible, mental carbon, silver, and gold.

But it is not alone the picturing and realization of spiritual verities, satisfactory as this is, which is effected by the lightning of the day of the Son of Man. It is the enlightenment of men by the fully provided and altogether suitable means, knowledge, definite, intelligible, abundant, "Clear as crystal, proceeding out of the throne of God, even the Lamb," sustaining the Tree of Life with its every sort of fruit, and adapted seasons of supply — knowledge — concerning the spiritual Sun, the source of spiritual light which is truth, and the means of understanding, and of heavenly heat, which is love, and both together giving purpose, and direction, and power, to affectionate, intelligent, knowing human beings; nor to them only, but to all animal and vegetable life, and even to all mineral and material existences does it give their forms and uses. This knowledge may now be found actually, comprehensively, and accessibly given, though generally unobserved, and unheeded, because the generality of men were not prepared to see and make a good use of its power, could not bear the many things its light reveals. So, "One is taken and the other left," as it was foretold.

But the Text-Book, the very letter of God's Word, contains this knowledge, in its parable, in which it is to "show unto His servants things which must shortly be done," sent and signified by His angel, unto his servant John; who bare record of the Word of God, and of the Testimony of Jesus Christ, and of all things that he saw.

And "Blessed is he that readeth" the things written therein, concerning the Lord our God, his heavens, the world of spirits, and the hells; as well as about "these things in the churches," the truth about the several Dispensations of Divine things

among men on earth, past and present; for they may be heard and kept, understood and applied, affectionately and faithfully to thousands of good practical uses for human salvation, enlightenment, and elevation.

But the question will arise in every mind, How is this hitherto unheeded knowledge — light of truth — now discovered? The answer is, In a way corresponding precisely to the discovery of the universal existence, qualities, and powers of the material lightning; namely, by the opening of a human mind (and minds) to discover — by actual observation — to see, hear, and write, the facts, and to understand their connection, or laws and principles, and to appreciate their aims, or purpose in being, of the Divine spiritual lightnings, which enlighten the living world with knowledge, thought, love, and all their correlated forces. And it is to be apprehended and verified by the real culture, instruction, information, reformation, and regeneration of other human minds.

All progress even in material knowledge, is by the opening, informing, and instruction of the mind. Progress in spiritual knowledge — which is of the mind and life — is effected in the same manner.

But the discoverers and the seers are few, though indispensable in the progress and elevation of the race. The spiritual progress of the race is of the highest importance, and is provided for, no less, and in no less order and certainty, than its mental and material progress; by the opening of a man's mind, after his thorough preparation and discipline for the work — an opening internally, taking him consciously in, into the spirit, on the Lord's Day — to see, hear, and write in a book and send unto the churches, things which must shortly be done, be realized as the verities they are by our own experience, when we enter that world.

To *see*, is not to conjecture, but to observe facts, with a mind opened, trained, disciplined to observe accurately, scientifically; to *hear*, is to hearken intelligently, affectionately, to have an ear to hear what the spirit says; and to "write in a book," is to inscribe on his book of life, in his own heart, thought, and deeds, and thence in human language to publish,

like John, and in the letter and spirit of his commission, which was "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter: the mystery of the seven stars, and the seven golden candlesticks."

By this means, the things "sent and signified," in the Word of God are now explained and their signification is shown. But how? In order to clearly see, that is, to understand how, it is well to note how we came to know what we do now know about lightning and electricity; for, by observing how this lightning that is made has been discovered, and used to enlighten men, "shining from one to another under heaven," to run and return as a flash of lightning, with the light of intelligence, as it now is used, and as an instrument to rule by the rod of iron, we may more clearly see this invisible thing of God, namely, the shining of the lightning of the day of the Son of Man. "For, as the lightning that lighteneth out of the one under heaven, and shineth to the other under heaven, so shall also the Son of Man be in His day."

The lightning, how did it first, and how does it now shine, as the light of truth? How did its truth first shine from one man under heaven to another under heaven? For it is but little more than a century since the world was in Egyptian darkness as to the nature of electricity; its universal presence, and its laws and uses in the universe.

For two thousand five hundred years it was known that *electron*, amber, and other resinous substances, when rubbed, would attract lint and light substances. But nothing was done to unfold its nature, or could be until the invention of the Leyden Jar in 1746. This jar is the means by which electricity can be collected, manipulated, and thereby studied and known. Its invention was the beginning of what Prof. Youmans rightly calls "the magical developments of the last century." Now, "electricity has been demonstrated as the cause of the grandest phenomena of the atmosphere, and the most extensive changes in the earth. It has given chemistry new and powerful resources of analysis and synthesis. It has added to our knowledge of its elements, multiplied its compounds, and revolutionized its theory. It has given the phy-

siologist a deeper insight into the forces of life, and the physician a new method of combating disease. It copies pictures, moulds metals, separates ores, explodes the blasting charge in the earth and sea; and, as if to crown its brief and splendid career with a new endowment of civilization, it has literally broken down the barriers of time and space, and said 'there is time no longer,' and in the telegraph has conferred upon man on earth omnipresence. It is now established that electricity is most intimately connected with heat, light, and the chemical and molecular forces. We can detect its presence, either as cause or effect, in almost every action or change around us." (Prof. Youmans) Another writer says: "The last and most marvellous application of electricity is to the brain. If earlier experimenters in electricity who drew sparks, and were laughed at as triflers, could have understood that the subtle agent they were fumbling with would yet become not only a universal messenger of intelligence, but an instrument for exploring and explaining the action of the organ of intelligence itself, they, too, would probably have laughed derisively, even as they were laughed at." (Galaxy)

The beginning of all these "magical developments of the last century" was the opening of a human mind to see how to make a Leyden Jar. It was invented — come into — by a human mind in the year 1746. From and by that simple means, the lightning has been made to shine from one to another under heaven in ways, and with a glory absolutely inconceivable to men heretofore. And this may illustrate, though it cannot impart, the truth about the means by which the heavenly lightning of the Son of Man has been made to shine in His day, to enlighten men as to "His lightnings" which "enlighten the world" of living mind, with intelligence about spiritual, heavenly, and Divine things, which is actually effecting changes and progress in these things no whit less marvellous than the "magical developments of the last century" in physical science.

For we have had our spiritual Leyden Jar, a mind opened within as well as extended without, like the inner and outer coatings of the material jar; a mind prepared, disciplined

mentally, morally, and spiritually, and then placed in condition, opened within — in the spirit — to "see, to hear, and to write in a book, and send unto the Churches" a revelation of the facts, the laws, and the ends of all mental, that is, spiritual, existences.

The fact of the opening and introduction of a human mind into the world of causes, to observe the facts, understand the laws, and perceive the ends of spiritual realities, in the case of Emanuel Swedenborg, is just as obvious in its own department of observation and thought, and may be verified by its actually accomplished effects, as the opening of a mind to invent the Leyden Jar; and, as the opening of the minds of Franklin, Morse, and Faraday, and through them of the minds of all scientific men, and of all civilized nations, to the facts, laws, and applications of electricity.

As the facts written in the Lord's works, observed by men with opened minds, are the foundation of all enduring philosophy of material things, so are the truths written in His Word, accurately observed by men, the foundation of our philosophy of spiritual verities. In either case no new thing is created. The forces of matter have always been operating, and so have the spiritual forces of mind; but now first are they beginning to be understood rationally, because only recently have their realities been accurately, scientifically, observed. And mental, spiritual, aberrations must as surely be corrected by enlightened, just, and comprehensive appeal to the Word of God, as must material, physical aberrations be by a like appeal to the works of God.

That men have been enlightened in regard to material things, is obvious from the results, the uses, to which their knowledge of heat, light, and electricity has been put in our steam-engines, cameras, and batteries, in our locomotion, photographing, and telegraphing. These are apparent to all enlightened nations on earth. That men have been enlightened by clearer light of truth from God out of heaven, in regard to spiritual things, is equally evident to all having eyes to see its shining and hearts to enjoy its preciousness; from its fruits, in the uses to which it is put in works for human

elevation, cultivation, and refinement; effected by our Sunday schools, Bible societies, missionary, anti-slavery, temperance, and reform, and systematic charitable movements, Christian associations and societies for many other specific good purposes among men; including intellectual, scientific, and industrial organizations. Almost every one of which is of the New Dispensation; and is not due to men as movers, but as instruments, actuated and enlightened by the influences and lightning of the day of the Son of Man.

"As the lightning that lighteneth out of the one under heaven shineth to the other under heaven." The lightning-vivid brightness of truth, first observed, seen, discovered by one, in his field of enlightment or research, shines, lightens out of his mind, it shines to another, and another, until the light of intelligence becomes general, constituting the light of that day, "as the light of seven days," as the light of the day of modern science, which has now dawned on earth, is increased sevenfold. And the science of the heavens, astronomy, leads off, in both natural and spiritual sciences. "In the beginning God created the heavens and the earth," the heavens first; "and the earth was without form and void," empty and inane. The science and philosophy of the heavens, the spiritual world, was given first, and in completeness, though not first generally received and appreciated, the science of natural things coming by discoveries, slowly, and by degrees, as the water and land come into view, and are covered with vegetation and peopled with birds, beasts, and finally with man. The Holy City has been "descending out of heaven from God; having the glory of God, and her light like unto a stone most precious, even like a jasper stone clear as crystal," since the year 1757; and the spiritual processes making all things new, are manifestly operating in the reconsideration, reformation, regeneration, reorganization and reconstruction of all science, intelligence, and purpose, among men, whether applied to the world without or the world within; showing that the Day of the Lord has dawned.

Mansfield, Mass. GEORGE F. STEARNS.

AMEN.

I CANNOT say,
Beneath the pressure of life's cares to-day
I joy in Thee.
But I can say
That I had rather walk this rugged way,
If Thee I please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves: and say since it is so,
"Thy will be done."

I cannot speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek
Until made glad.

I do not see
Why God should e'en permit some things to be
When He is love;
But I can see,
Though often dimly, through the mystery,
His hand above!

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere!

I may not try
To keep the hot tears back, but hush that sigh,
"It might have been,"
And try to still
Each rising murmur, and to God's sweet will
Respond "Amen!"

—*Selected.*

A SOUL DELIVERED FROM HADES.

J. G. GICHTEL is known to few who have not a special interest in Jacob Boehme, of whom he was a disciple and expositor. We become acquainted with him chiefly through his Theosophical Letters, in three extra-thick duodecimo volumes and a biography constituting a fourth. Throughout the Letters he uses the peculiar terminology of Boehme, but still in a way to help those who are taken with the magnificent *chiaro-oscuro* of that seer, and would fain have a clew for the labyrinth of his writings. Gichtel's Letters show him to have been a man of profound spiritual perceptions, which, at times, penetrated the veil and became open vision of things in the other world. It was in the exercise of this gift that he was made the instrument of delivering souls, in two or three cases, out of a state of vastation. Believing that these examples of the intercession of the living for the dead will interest the readers of the MAGAZINE, I give them in the words of his biographer, prefixing a brief outline of his life.

Johann Georg Gichtel was born at Regensburg the fourteenth of March, 1638, of a respectable and wealthy family. His father was repeatedly offered the chief magistracy of the city, which, however, he declined, because it would have obliged him to judge in capital cases, and he had scruples of conscience about the death-penalty, a weakness, it seems, not peculiar to our time. The son gave token, at an early age, of a deeply religious nature, and showed great aptitude for study. His memory was such that he could repeat an octavo page after having read it only once. He applied himself to the sciences as they were taught in his day, and was a proficient in Greek, Hebrew, Syriac, and Arabic. Despite these literary tendencies, his father made arrangements for placing him with an apothecary at Augsburg, but the day before he was to set off, there came news of the apothecary's death, and the whole plan fell through. He was now allowed to go to the University of Strassburg, where he devoted himself to theol-

ogy, and the branches connected with it, until his studies were cut short by the death of his father, and the decision of his guardians that he was to study law, in order to become a practitioner in his native city, where, in fact, he was admitted, as we would say, to the bar, in the twenty-sixth year of his age.

Here he fell in with a Hungarian Baron, Justinian Ernst Von Weltz, by name, in whom he found a congenial spirit, and with whom he entered into a plan for the reformation of the Church, which was embodied in a memorial addressed to the evangelical body. The idea was at first encouraged by the clergy, whose support, however, soon changed into opposition, when they found it to be a leading feature of the plan, that reliance was to be placed not so much on learning as on enlightenment by the Holy Ghost.

Gichtel, while engaged in this project, which in the end came to nothing, after a long period of religious melancholy, had a remarkable "opening," in which he discovered with astonishment that God was not, where his imagination always placed Him, in the heaven of the fixed stars, but inwardly in himself. Deeply impressed by this new view, he was led to the purpose of consecrating himself entirely to the service of God, and taking Him for his only leader and guide. This happened at Schwoll, on his way back from Holland, whither he had accompanied the Baron, with some idea of going to America. Returning to Regensburg, his new-born zeal led him to attack sharply the vices of the Lutheran clergy, whom he thereby made his bitter enemies, and who represented him to the government as a heretic, an enthusiast, and, more than all, an anabaptist. A letter from the magistrates of Regensburg to those of Nuremberg, caused his arrest in the latter city, from which, after some delay, he was transferred to his native place, where he was hooted by the crowd on his way to the jail, in which he lay for thirteen weeks. As the result of his trial he was declared a heretic, excluded from the bar, adjudged to have forfeited his civil rights, had all his property confiscated, and was banished the land. Finding himself outside of the city gate, he looked at the four

quarters of the compass, and in his uncertainty which direction to take, prayed that his way might be shown him, whereupon the way from the east to the west came into his mind — which he took. For some days he was in danger of starving, and had a bitter struggle to maintain his trust in God's providence; but by a wonderful combination of circumstances, his physical wants were all provided for, in the places through which he passed, until, from events which his biographer does not very clearly explain, he was made secretary to an embassy going from Vienna to Milan to bring the daughter of the king of Spain to the Emperor Leopold, to whom she had been betrothed. This appointment gave him a place at the Court of Veinna with a weekly salary of one hundred ducats and a free table.

While in Vienna he received offers of employment from persons high placed at the Courts of Berlin, Saxony, and Brandenburg, all which he declined as temptations to worldliness. Resuming his way to the west, it brought him to Schwoll, on the way to Amsterdam. Here he entered into close relations with a Lutheran preacher, by the name of Breckling, whose side he took in a controversy with the consistory of Amsterdam. Breckling had espoused some wild opinions, which did not please the ecclesiastical authorities, who took measures for ousting him from his benefice; and as Gichtel had published a letter, held by them to be scandalous, he was arrested by the civil authorities acting under the influence of a commissioner sent from Amsterdam and put upon his trial. The end of the affair was, that he was set in the stocks, where the public executioner slapped him in the face with the letter he had written against the consistory, and was carried out of the city by two constables, under sentence of banishment for twenty-five years from the province. Shortly afterwards he found his way to Amsterdam, where he passed the rest of his life, and from which he wrote his Theosophical Letters. These show him to have been a man of strong purpose, of interior perceptions, and an earnest zeal for the spiritual welfare of others. One of his principles was to trust the Divine Providence implicitly for his daily bread without doing

anything for his own support; his wants, in fact, were supplied, for years, by unsolicited gifts. Much censured for this, he defended himself by saying that he was called to the Melchizedeckian priesthood, which consisted in interceding for the salvation of all men. His letters give some striking examples of the efficacy of intercessory prayer. One cannot help thinking him a little wrong-headed in some matters, without ceasing to admire him as a striking example of the interior life of the soul. He died at Amsterdam in 1710.

To understand aright the following extract from his biography, it should be known that Gichtel, like his master Boehme, held the common view that devils were originally angels, created such, and cast out of heaven for their rebellion against the Most High. Jane Leade, whose writings had attracted the attention of one of Gichtel's followers, who had them translated into German as they appeared, and published at his own expense, had given out, as a matter distinctly revealed to her, that, in the end, the fallen angels would all be restored. Gichtel confesses that he was at first impressed by the high claim put forward in favor of this view, but finding himself not interiorly satisfied, and looking into the question more deeply, he came to the conclusion that the restoration of the fallen angels was impossible. He did hold however, to the final salvation of all belonging to the human race, an error in which he was confirmed by misreading his own experience, as given in the following passage, most of the statements contained in which occur here and there in the letters of Gichtel himself.

"The eldest brother of the M. family was a liberal benefactor of Gichtel's, and attached himself to him with many proofs of love. Gichtel loved him heartily, and G. in return had for him a truly brotherly devotion. The tempter, unhappily, beset the good G. with his ensnaring arts in the shape of a love affair, and his sister, the widow, had also a suitor to whom she had engaged herself. G. applied to Gichtel for his advice, in relation to marrying his niece, the daughter of his father's brother. As Gichtel had never seen the niece and had no knowledge of her character, he declined giving any advice in the matter. His friend did not put up with the refusal, but became yet more urgent. Gichtel told him that he

could not advise him unless he first had an opening from God on the subject. For a year and a half he wrestled with God, with prayer and fasting, until at length the opening he sought for was given him. Although he had never seen the person in question, he was now able to draw such a picture of her to his friend that he was obliged to confess its accuracy, both as to her virtues and her faults. He could not but earnestly dissuade his friend from carrying out a purpose, which, as God would not be with him, could not but have unhappy results, adding that, if he was bent on marrying, he ought to seek one of like disposition with himself, with whom he could be equally yoked, in which case he might look for God's blessing. His friend received the advice with thanks and declared his intention to follow it. Scarcely, however, had he taken leave, before he changed his mind. To Gichtel's great grief he went to Hamburg to press his suit and there soon forgot all about his friend."

"The widow had concealed her engagement from Gichtel, but becoming aware of it in time, he besought God that the project might fail, and received an assurance by a voice in the day time, that nothing would come of it. Having invited him on one occasion to dinner, she turned the conversation on her brother's intended marriage, and asked him earnestly what he thought about it. To her great surprise, he said that nothing would come of it. Hearing this confident declaration she asked him about her own marriage; to which he made a similar answer. As she, at the time, had on a bridal necklace, and a betrothal ring he naturally passed with her for a false prophet."

"About three weeks afterward came the news that her brother had taken his own life. Finding, in Hamburg, that neither the show he made, nor his rich presents, nor his liberal outlay of money—amounting in the course of a year to thirty thousand guilders—were of any avail, he took the matter so to heart that he became despondent and melancholy, and wrote to Gichtel begging him to come, with all speed, to Hamburg, as he had matters to communicate to him which could not be trusted to a letter. Gichtel, on receiving this letter, laid it before the Lord for some evidence of His approbation, without receiving any. And his friend, getting no answer from him, went out of the city in great dejection, giving orders to his coachman and servant to follow him, but before they arrived he had despatched himself, with five wounds, on the second of January, 1672."

"It would be difficult to tell how much Gichtel was pained and troubled by this event; he was for many days in great sadness and bewilderment. As, in accordance with his then Lutheran belief, he thought the redemption of the soul, in such cases, impossible,— the tree lying, according to the common saying, as it falls,— the case seemed to him hopeless; and although he saw some ground of hope in Jacob Boehme's twenty-four questions concerning the soul, nos. 9 and 10, he as yet had had no deep experience of his own. When he betook himself to prayer, the spirit of his friend would appear to him,— all which caused him no small perplexity. In the midst of his disturbance at finding the spirit of the deceased man hanging about him, the voice of God came to him, and this inward oracle said to him in light: 'Thou must deliver this soul'; to which he replied: 'Lord, in what way?' This was repeated three or four times. At length God, who can do more than we ask for or understand, said, in answer to his importunate prayer: 'Thou must receive him into the everlasting habitations.' Thus God gave him impulse to this business, although it seemed to him, owing to what he had been taught in the schools, strange and repulsive. The Guide in whom he trusted opened to him, by His hidden power in the centre of the soul, the above word in LUKE xvi. 9: 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.' This text opened to him a wonderful prospect, but still he answered: 'Gracious Lord, I know well that these words stand in the Bible, but unless thou writest them in my heart, they can give me no power.' He was now seized with the utmost astonishment that he had so often read these words without seeing their depth, and prayed earnestly that he might put on the whole armor of Christ; for, he said, one who would break into the house of a strong man and take from him his armor, needs to be stronger than he.

"God brought also to his mind the magical doings of the witch in 1 SAM. xxviii. If He could bring up Samuel, why would it not be possible for Christ to redeem a soul from hell? Jesus, seeing his earnest love for his brother, graciously heard him, gave him inward strength by his Word, and helped him to bind Satan. That Word gave him courage, as being himself a debtor, to offer his soul in the blood and death of Christ, for this imprisoned spirit, and to wish that he might become *anathema* for his sake. In this way he

strove with God for seven whole years, enduring sufferings concerning the details of which he could have written a book. For a whole year he used to be taken out of the body and led into the outer darkness, that this soul might gather strength from his brotherly will, and escape from imprisonment, by an exercise of will, like that which he had exerted in leaving the world. This gives us occasion to notice, in passing, another case which occurred eight years after."

"Gichtel, in relation to this affair, assures us solemnly that eight times in the course of as many days he had to endure the pain and the stenches of hell; seven times for five hours, and the eighth time for six hours. This happened in the year 1680, at the beginning of the disease caused him by Breckling, when, as he says himself, he was like a wild animal, and the blood boiled in his veins. This experience led him to say that one might better choose to suffer a thousand years here than one year there, and that no soul could stand in such a fire without Christ; that one would curse God and renounce Him, which he himself would have done, had not God checked his speech. If, said he, men had to endure the like in this world for a short quarter of an hour only, they would either hang, drown, or stab themselves to get rid of the torment, or else lay hold of Christ and lead a new life. In fact, the dark spirit of Breckling affected him with such hellish pain that he lost the use of his hands and feet for three months and had to keep his bed a whole year."

"To return to the case of the unhappy G., his faithful intercessor, through God's coöperating power, succeeded in bringing about the victory of love over wrath, and getting him out of the hellish fire and his imprisonment, whereupon he was received into paradise and the holy-light world, invested with a splendor beyond that of all the stars, Gichtel's soul-spirit accompanying him thither and seeing everything. From all this he learned that the doctrine of predestination is false, and could witness for and confirm by experience the redemption of the soul. In like manner the spirit of the above-mentioned Baron von Weltz, who was held captive by a dark spirit, was delivered out of prison."

"Gichtel was also led, in the Spirit of the Lord, into the prisons between time and eternity in which Christ preached to the spirits, as well as into the hell proper to the devils,—whether in the body or not, he could not tell,—and found a great difference between

the two. He said that in the prison between time and eternity there was no mental anguish, also neither darkness nor light, but only twilight; but that in the hells there was nothing but a terrible mental anguish, compelling the soul forthwith to desperation and the denial of God. He learned, at the same time, that the devils have no proper bodies, but exhibit all kinds of monstrous shapes of reptiles, which he was unable to describe, never, in all his days, having seen the like. He said, further, that spirits change in a moment, becoming small or huge, tall or short, as pleases them. From this he learned thoroughly what a devil of hell and what a condemned soul is.

"Although he considered himself unworthy to become an anathema for the devils, yet the wonderful victory he had gained gave him courage earnestly to beseech of God that He would be pleased to give him the evil spirits also, and receiving from Him spiritual power and strength, he urged upon the fallen angels, the love of Jesus, the only medicine capable of removing the wrath, offering up his life for them at the same time. But all was in vain. They would hear nothing of the kind, flew in his face, and fled away like lightning, despising and cursing love. He made this attempt with them several times, but always without success. They made scorn of it, and only desired that Jesus should bow down at their feet and worship them. Whenever the devil, on other occasions, beset him strongly and would not give way, he offered up his soul for him, and by this humility and love, drove him away."

Granting the reality of Gichtel's wonderful experiences,—which I, for my part, do not doubt,—they lead, under the light of the New Dispensation, to a conclusion the very opposite of that which he deduced from them. Carrying over with him into the other world his belief about the fallen angels, he took souls irretrievably lost for devils, and inferred from the deliverance of souls under vastation, the final salvation of all, whatever life they might have lived in the world. If he could have delivered himself from this error, he would have recognized in his "devils" human spirits, and seen in their utter scorn of the love of Jesus that their disposition was one of fixed aversion to everything holy, and their state consequently one of evil lusts from which they could not possibly be extricated. Mistakes like those of Gichtel may easily be

renewed in our day, when cases of open vision are becoming less unfrequent than of old, but however plausibly put forward, they ought not to mislead those who have learned the import of those words, in the sentence of the final judgment: "Depart from me, ye cursed, into everlasting fire!"

Florence, Italy. A. E. FORD.

I WILL NOT LET THEE GO.

"And the disciples said, Send her away, for she crieth after us."

I will not let thee go, thou Help in time of need!
Heap ill on ill,
I trust thee still,
E'en when it seems that thou wouldst slay indeed!
Do as thou wilt with me,
I yet will cling to thee;
Hide thou thy face, yet, Help in time of need,
I will not let thee go!

I will not let thee go; should I forsake my bliss?
No, Lord, thou'rt mine,
And I am thine—
Thee will I hold when all things else I miss;
Though dark and sad the night,
Joy cometh with thy light,
O, thou, my Sun! should I forsake my bliss?
I will not let thee go!

I will not let thee go, my God, my Life, my Lord!
Not Death can tear
Me from his care,
Who, for my sake, his soul in death outpoured.
Thou died'st for love to me.
I say in love to thee,
E'en when my heart shall break, my God, my Life, my Lord,
I will not let thee go.

—*From the German of Dezzler*, 1692.

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

In March, 1852, the Rev. Henry Weller, then of Laporte, Indiana, and for some time pastor of the New-Church Society in that town, commenced a publication of an eight-page quarto. He was the editor, and his son, John S. Weller, the publisher. It was issued semi-monthly, and was called

THE CRISIS.

The subscription price was one dollar per annum. Henry Weller was a man of marked ability. His sermons were of a highly spiritual tone, and commanded the attention of a large number of people. He became interested in the phenomena of modern spiritism, and it was thought by many that he compromised his position as a New-Church minister, by too close an affiliation with it. This led to estrangement and difficulty. The issue of this little Paper was intended to meet the states of those who believed with Mr. Weller in a new development of the New Church by the opening of higher degrees of truth, and a more open manifestation of spiritual influences. It was not regarded with much favor by the more conservative portion of New-Church people; but it served as a vehicle for making known views which, on account of their strangeness, or supposed error, would not be admitted into other New-Church periodicals.

In 1855 the Paper was issued weekly, under the same name, in an octavo form of sixteen pages, but in the next year it was put back to a semi-monthly of the same size. In 1858 its form was changed into a large quarto of eight pages. In 1865 the name was changed to *The New-Church Independent.*

The Rev. Henry Weller departed this life June 7, 1868, and the editing of the Paper devolved upon Mr. J. S. Weller, in whose hands it has continued, with some further changes, to this day.

In 1870, it absorbed *The New-Church Monthly*, a magazine published by the Rev. B. F. Barrett in Philadelphia,—which will be noticed hereafter,—and was then called *The New-Church Independent and Monthly Review*, Weller and Metcalf, publishers. Under this title it has since been published in magazine form at two dollars per annum, with the exception of the year 1878, when it was published fortnightly in the same form as the *New-Jerusalem Messenger*. Since 1873 it has been published in Chicago, Ill. For thirty-three years has this publication been maintained, under difficulty, and with a decided disapproval by a large number of New-Church people of its general tone and objection to many of the articles admitted into its pages. All the most radical opponents of ecclesiasticism, as well as those who sympathized with Thomas L. Harris and others of his school, have been prominent contributors to it.

Among others who have aided it by their pens have been Thomas L. Harris, Henry James, the Rev. Woodbury M. Fernald,—for a time as associate editor,—the Rev. B. F. Barrett, the Rev. C. Day Noble, and Dr. William H. Holcombe, who is at present its largest contributor.

THE NEW-JERUSALEM MESSENGER.

At the meeting of the General Convention held in Chicago, in June, 1853, it was voted to establish a new periodical to be published under the auspices of the Convention. The Executive Committee was authorized to establish such a periodical, or to purchase the NEW-JERUSALEM MAGAZINE and the *New-Church Magazine for Children*, both of which were then published in Boston by private enterprise.

It was thought these periodicals should be published under the auspices of the Convention, or that a new one ought to be established which would represent the wants and condition of the whole Church throughout the country. No further action seems to have been taken in that year, but in October, 1854, a meeting of the Executive Committee was held in Boston, when the following resolution was adopted: —

"*Resolved*, That Messrs. Scammon, Gerrish, and Hoskins be a

Committee to establish a *Weekly New-Church Newspaper* in the City of New York, and that such Committee have power to employ editors and appoint a publisher, and take such other steps as may be necessary to carry the object of this resolution into effect."

Under this resolution *The New-Jerusalem Messenger* was established in the City of New York. The office of publication was No. 5 Canal Street, where a Book-room was opened. The first number, in folio form, appeared May 26, 1855. The Rev. Wm. B. Hayden, of Portland, Me., was appointed the responsible editor; and Mr. John L. Jewett, of New-York City, resident editor, agent, and publisher. The terms of subscription were $2.00 per year in advance, $2.50 at the end of six months, and $3.00 at the end of the year. The Convention had purchased the subscription list of the *New-Church Messenger* of Cincinnati, and its subscribers were solicited to patronize the new Paper.*

In the leading Editorial it is said: —

"This Paper is under the control of the General Convention of the New Church in the United States, and will be regulated by one of its committees. It is not a personal or private undertaking, and will not reflect the opinions of any particular locality or any particular set. The effort will be to render it an organ of the General Church, and, as far as is consistent with its position, to let it speak from and to the whole body of receivers throughout the country. It will base itself upon the revealed doctrines of the New Jerusalem and endeavor to treat all events and phenomena, both without and within the Church, from this point of view."

And in another Editorial, somewhat longer than the first, reasons are given for starting another periodical. The probabilities of success seemed greater than the chances of failure, but the editor declares that "if the Paper in its early stages is not remunerative, the burden shared by a large number will be lightly borne; should its catholic and beneficent objects not meet at once with a universal response, though a source of regret, will not be one of disappointment; should

*The statement in the *New-Jerusalem Messenger* of December 31, 1884, in reference to the *New-Church Messenger* of Cincinnati, is incorrect, as appears from number VII. of these sketches to be found in this MAGAZINE of September, 1885.

its editors and agents prove unfitted to their work, or incompetent, the Church contains their superiors, and the Convention would appoint their successors." This was a plain statement of the object of the Convention, namely, to establish an organ of its own which should reflect the general views of the whole Church respecting the doctrines of the New Dispensation.

This first number contained a good amount of original and selected matter. It was more like a newspaper in its form and contents than it is to-day, and contained a greater variety as well as a larger amount of matter. Both the responsible and the resident editor were gentlemen of learning and ability, as writers, and there could be no doubt of the character of this periodical, started under such auspices. The second number did not appear until June 16, 1855, and the third number on July 7. After that date it appeared regularly every week.

The Rev. Mr. Hayden and Mr. J. L. Jewett continued to act as editors until 1862, when the Rev. J. P. Stuart was appointed editor. There was some dissatisfaction with Mr. Jewett, and he resigned. He was a good editor, well informed, and able with his pen. But his views on political questions, especially in relation to Slavery and the Rebellion, were not quite in harmony with others. His condemnation of Slavery in the Southern States of the Union was not considered outspoken enough. An extract from his valedictory editorial, which appeared June 28, 1862, will show that he did not regard the *Messenger* as a proper vehicle for the dissemination of political views.

He defined his position as a loyal citizen, opposed to secession and rebellion, but defended his course in having excluded from the columns of the *Messenger* "certain subjects of a semi-political and moral, semi-religious aspect, which, though claiming to be allies of religion, and indeed its truest exponents, as well as the most effective agents for 'applying Christianity to the practical wants of humanity' have, nevertheless, succeeded almost invariably in strangling the last remains of the Church, not only in every professedly Christian organiza-

tion, but in every individual mind in which they have gained an ascendency." After defining his position further, he said,—

"These are the sentiments that have animated me in the conduct of the *Messenger*. I have abstained from expressing them hitherto in these columns; first, because I am deeply convinced that it is not the province or among the duties of a Church, or its organs, to interfere in civil affairs; secondly, because while I saw distinctly how I might do much harm, I saw no possibility of doing any good by such interference; and lastly, because I held that a Catholic and national Church, as the General Convention of the New Church claims to be, could not always approve, and had no authority to condemn, and could do no good by condemning, the political sentiments or the conscientious convictions upon civil subjects of any class of its members."

As Mr. Jewett, from the end of the first year of its publication had done nearly all the editorial work on the *Messenger*, and exercised a controlling influence in its management, he felt called upon to vindicate his course. He parted from his friends and associates, however, in this valedictory with many kind words.

The Rev. Mr. Stuart remained editor only three years. He was succeeded by the Rev. Mr. Giles and Mr. Thomas Hitchcock, who edited the paper jointly without compensation. A sub-committee of the Board of Publication of the Convention controlled the publication, while an editorial committee continued to be appointed, Mr. Hitchcock being editor in chief. In 1868 the form of the Paper was changed to a quarto. In the same year the Rev. Mr. Seward was employed as assistant editor.

On the first of October, 1870, the Rev. Mr. Ager was authorized to act as supervising editor, with the assistance of Messrs. Giles and Hitchcock. During all these years repeated efforts were made to secure the services of a permanent editor, who could devote the greater part of his time to the Paper; but without success. The arrangement with Mr. Ager for editorial service in conjunction with Mr. Giles, with a nominal salary to each of $250 per annum, and afterwards as supervising editor with a salary of $12 per week, terminated on July 1, 1871.

Mr. Giles then continued to be responsible editor with such assistance as he could get. Mr. John H. Snively, of Nashville, aided him for a short period, at a salary of thirty dollars per week. But the Board of Publication voted to pay Mr. Giles a salary as editor of $2,000 per annum from May 1, 1873, with authority to him to obtain such assistance as he could get for a small amount, say $500 per annum. Mr. Giles continued to be the editor of the *Messenger* until December, 1877, when he removed to Philadelphia and became pastor of the First New-Jerusalem Society of that city, having formerly been pastor of the New-York Society. From the first day of January, 1878, until this time, the Rev. Charles H. Mann, of Orange, N. J., has been the sole editor of the Paper,—a longer period of service than that of any of his predecessors in the editorial chair.

In regard to the editorial management of the Paper during the thirty years of its existence, little more needs to be said here. The idea that the Paper was the organ of the General Church or the General Convention, and had a settled policy or an authorized standard of doctrine to uphold, has been more and more relegated to the back-ground. The Convention has had no settled policy and could have none. There was too much diversity of opinion on many questions to admit of it. As to doctrine, it never attempted to declare it authoritatively. The editor of the weekly newspaper then could do no more than give expression to his own views. If these were thought to be erroneous by its readers, he would soon hear from them. The difficult task was, in giving the use of the columns of the Paper to correspondents, to avoid the introduction of merely controversial articles or false views, and at the same time to allow free discussion. The present editor seems to have preserved a happy medium between the extreme of high ecclesiasticism on the one hand, and loose radicalism on the other.

As to the financial or business management of the *Messenger* under the Board of Publication, it has been one of a varied and experimental character, constantly changing, and therefore unbusiness-like and unsatisfactory. The number of paying subscribers has never reached three thousand. In one year,

1867–8, when Mr. Joseph R. Putnam was manager of the Office of Publication and Book-room, No. 20 Cooper Union, New-York City, the receipts from subscriptions were $6,974.50; from advertisements, $1,217.77; total, $8,192.27. The expenses of publication as charged against the receipts which were, I think, larger in that year than any year since, were as follows: —

Editorial expenses	$342.29	
Paper	1,745.12	
Composition, press-work, and mailing	3,125.66	
Rent of Publication Office	100.00	
Salaries in Publication Office	1,092.31	
Commission to agents	43.97	
Wear and tear of type and fixtures	166.83	
Bad debts	437.15	
Sundries	554.19	
		$7,607.52

It is very plain that there is at least $1,000 in this account which does not legitimately belong to expense of publication. Deduct this amount, and we have a profit on the Paper of over $1,500, after considerable outlay for salaries.

Contrast the above with the report for 1869–70: —

Expenses		$8,697.67
Receipts for subscriptions	$6,406.27	
" " advertisements	344.00	
		$6,750.27
Loss on the *Messenger* for that year		$1,947.40

A rather poor financial exhibit.

From the report of the Board of Publication to the General Convention at its session in Cincinnati, in June last, we learn that the expenses of the *Messenger* for 1884–5 were as follows: —

Cost of paper	$1,171.84	
Printing and publication	3,691.06	
Editorial expenses	1,939.88	
		$6,802.78
RECEIPTS.		
Subscriptions	$6,063.10	
Advertisements	186.71	
		$6,249.81
Loss		$552.97

The following tables will enable the reader to compare the circulation of the *Messenger* seventeen years ago with what it is now: —

June 1, 1868.	Circulation	2,640.	Increase of 257 over 1867.
	Of these, 47 were exchanges.		
	114 were sent to cont's	161	
	Leaving	2,479	paid for in money.
April 1, 1885.	Subscription list.....	2,746	Increase of 6 over 1884.
	Free "	245	
	Exchange "	71	
	Surplus about	100	
		3,162	printed weekly.

We find, then, that with a list of paying subscribers in 1885 of two hundred and seventy-five more than in 1868, the receipts from subscriptions in 1868 were $911.40 greater, and the receipts from advertisements $1,031.06 greater. The net profit in 1868, after charging very heavy and extraordinary items of expenditure, was $584.76, while the net loss in 1885 was $552.97. A difference in favor of 1868 of $1,137.73.

These figures furnish food for reflection. It is true that in 1868 extraordinary efforts were made by the business manager of the Book-room in New York, Mr. Joseph R. Putnam, to increase the circulation of the *Messenger*, to collect old dues, and to obtain advertisements. Subsequent years show a considerable decrease in receipts.

Our conclusion is, that the *Messenger*, as a business enterprise, has not been a success. Its subscription list has increased but very little for several years. It may be worth all that it costs and a good deal more; indeed, its worth in a spiritual point of view can not be estimated; but it is not unreasonable to believe that with a different method of conducting its business affairs, it would obtain a much larger patronage and become a more useful publication. On the first of January, 1885, the name was changed from the *New-Jerusalem Messenger* to the *New-Church Messenger*. It is printed in Orange, N. J., where the editor resides, and published by the New-Church Board of Publication, at No. 20 Cooper Union, New York.

Brookline, Mass. WILLARD H. HINKLEY.

THE NEW AGE AS AN HISTORICAL STUDY.

II.

In our first Paper (New-Jerusalem Magazine for May, 1885) we called attention to the time just preceding the Last Judgment, showing the forces of the New Dispensation already beginning to work.

What we have before us now is the effects of that Judgment, as shown in the world's events since 1757. The immense quickening of the human mind since that period, with the marvellous acceleration of the wheels of history, are matters of universal observation and remark. The one patent fact of the wonderful New Age everywhere existing around us in this nineteenth century, is of itself sufficient proof of the correctness of Swedenborg's representations.

The first effect of the Judgment in the world of men, is the reduction of all things to order, preparatory to the setting up of that final kingdom which the Lord has now come to establish. This we find briefly alluded to in A. R., 274, as follows: —

"'And when He had taken the Book,' signifies, when the Lord appointed to execute the judgment, and thereby to reduce all things in the heavens and in the earths to order. By taking the Book and opening it, is signified to explore the states of life of all, and to judge every one according thereto, as above; therefore here by his taking the Book, is signified to be about to execute the Last Judgment; and as the Last Judgment is executed for the purpose of reducing all things to order in the heavens, and by the heavens in the earths, this also is signified."

By "earths," here, we suppose to be meant the various human earths of our world, as — the earth where Protestantism prevailed, the earth of the Roman Catholic religion, that of Mohammedanism, Brahminism, Buddhism, etc. In other words, the earths of the kingdoms of this world. And when it is remembered that the first purpose and effect of the Last Judgment were the reduction of the institutions and forms

existing in human communities, *to order* — so that things opposing the Lord's kingdom might, first, be broken up, next subordinated, and finally removed — we need not wonder at the wars, the turmoils, and overturns which rapidly followed the "seven years' war." Nor need we be surprised that some commentators have endeavored to identify Napoleon I. with the star that is called "wormwood." We are not to look for uniformly good results as the effects of the Judgment. On the contrary, we are to look first for simple commotion and unrest, with the flaming up of bad passions, and the rising of corrupt elements as scum to the surface of society, preparatory to their being skimmed off and cast down. The unparalleled political fermentation, therefore, which occupied the world's attention in the latter part of the last century and the early portion of this, called by Count Castelar *par excellence*, "the Age of Revolutions," is just what we should expect to behold, from what is taught us in the writings. And what is true of the political and civil world, holds equally of the intellectual and other departments of human life. The new influx led to a quickening of both the good and evil fires of human life; the evils being tolerated that they might be manifested, exposed, explored, and disposed of, while the overrulings of Providence are bending the total results in the direction of good. The French Revolution, which has been termed "a world-quake," may be taken as an instance where the fires of disorder were stirred to their depths.

But above all this commotion the heavenly powers were shedding their healing influences, the light and heat of the spiritual Sun were beginning to descend not only upon Christendom, but upon the world, and the minds most susceptible of their influence were being affected by them.

Let us recur to the writings once more. In A. R., 804, we find the comment on the angelic thanksgiving and glorification in Rev. xix. 1, and is as follows: —

"'Salvation, and glory, and honor, and power, unto the Lord our God,' signifies that now there is salvation from the Lord, because now there is a reception of Divine truth and Divine good by virtue of His Divine power. By salvation to the Lord our

God, is signified an acknowledgment and confession that there is salvation from the Lord; by glory and honor to the Lord our God, is signified acknowledgment and confession that there is Divine truth and Divine good from the Lord, thus the reception thereof. By power unto the Lord our God, is signified acknowledgment and confession that the Lord has power. To say that salvation, glory, honor, and power belong unto the Lord our God, is according to the sense of the letter, as also in other places, that to the Lord belongeth blessing; but this, when considered in a spiritual sense, means, that these things, being in the Lord, proceed also from the Lord, in the present case that now they are communicated by him to angels and men in consequence of the Babylonians being removed and rejected, who intercepted and prevented the influx of those from the Lord, in like manner as black clouds in this world, when they come between the sun and men; for as the light of the sun of this world is intercepted, weakened, and obstructed by the interposition of black clouds, so is the light of the sun of heaven, which is the Lord, by the interposition of black falsities from the Babylonians. The case is altogether similar, except that the one is natural and the other spiritual; falsities also in the spiritual world appear like clouds, obscure and black according to their quality; this also is the reason why the spiritual sense of the Word, and that the Lord alone is the only God of heaven and earth, were not revealed till after the Last Judgment; for by the Last Judgment the Babylonians were removed, and likewise such of the Reformed as acknowledged justification by faith alone, whose falsities were like black clouds interposed between the Lord and men upon earth; they were also like things that are cold that extinguish spiritual heat, which is the love of goodness and truth."

The removal of those "clouds" in the world of spirits, by the Judgment, made a clear way for the descent of the heavenly influx in a new and powerful manner to the world of men. We have to note, then, three things: a new outpouring of the Spirit; Providential arrangement of circumstances for a new great age in universal history; and the publication of the new truths from the Word through the press.

The "seven years' war" began in 1756, and ended with 1763. This offers the outward mark by which the New Age entered the field of history. From that point every depart-

ment of human thought and action took a new departure. Never before had the world witnessed such rapid and marvelous changes as then began to take place. As the smoke of that contest cleared away, all things wore a new aspect. A new map of the world came into view. The Catholic powers had been beaten back; Prussia, from a second-rate kingdom, had become a first-class power; England, from a small insular kingdom, had become a vast empire, with almost boundless possessions in Asia and America. The area of modern history had broadened out by a threefold extension. Until then, its movement, pivoting on the Vatican, had been controlled mainly by the Catholic powers of Austria, France, Spain, Portugal, and Italy. Through these, all subject to her sway, papal Rome ruled the world, from the island empire of Japan to the golden gate of California. Twenty-four twenty-fifths of North America were hers, with nearly all the European possessions in Asia and Africa.

Now, all this was changed. India and Canada had become British. The centre of movement had migrated to northern Europe. Parts of two great continents, India and North America, had been brought within the central field of history; and the political supremacy of Rome was broken, never to be restored. Henceforth the main current of history runs in the Protestant channel. Ranke, in his history of the Popes, declares it to have been the greatest political revolution that ever occurred in so short a period in the history of the world. May we not look upon it as in part a fulfilment of the prophecy concerning the overthrow of Babylon, in REV. xviii.?

Historical writers generally recognize it as the epoch at which our great modern liberal, philanthropic Age began. Mr. Bancroft, in his third volume, so refers to it, mentioning also Swedenborg's declaration concerning the year 1757. It is an interesting coincidence that Washington's sword, which he wore in the "old French war" and that of the Revolution, bears the inscription, "G. W., 1757."* Niebuhr, in his his-

* Where this sword was formerly placed, in the Patent Office, in Washington, this inscription could be plainly read. But since the transfer of these relics to the State Department, the sword has been turned over, and as it now lies in the case the figures cannot be seen.

tory of Rome, has an incidental allusion to this period, which discloses the estimation in which he held the epoch: —

"Livy opens his narrative of the second Punic war with the remark that others had made before him, that it was the greatest and most memorable that had ever been carried on by the greatest States, and at the periods of their greatest freshness and vigor. He could say so with justice; but after the lapse of two thousand years we cannot think the same, for in the wars of the French Revolution far greater energies were called into action, even the seven years' war, especially the campaign of 1757, has a greater accumulation of events, and as for the generals engaged in it, it is by no means inferior to the second Punic War."

And so Rao Bahadur Dadoba Pandurung, speaking from Bombay, thus forcibly and eloquently sets forth his vivid impressions of the New Age as being also a New Dispensation. He perceives the significance of the date: —

"I am the more happy to have thus come across this passage * almost accidentally while making my foregoing observations, and this has led me further to be strongly convinced in the necessity of the direct heavenly interference, not only to destroy the effects of the iron, leaden, and dark periods of that long and awful interval so vividly described by Baronius, but to pour down a new and unprecedented gush of life, at or about the memorable 1757.

In his long enumeration of the wonderful events and discoveries in the arts and sciences which have taken place since the memorable year 1757, indicating a great revolution such as had not been experienced in many long centuries before, tending to enhance the comfort and happiness of man, the reverend author † seems to have omitted the important fact of the acquisition of my country [India] by the British, the most valuable and brilliant jewel which has adorned the crown of Great Britain,—a fact pregnant with unspeakable advantages to both countries. The success of the British army at the battle of Plassy, which occurred on the twenty-third of June, in the year 1757, under the then Colonel Clive, laid the first strong foundation of the British Empire in India. And if there is

* An extract from Cardinal Baronius, in which are depicted in strong terms the darkness and foul corruption of the preceding Papal ages, and which he had just quoted.

† Rev. Mr. Noble, in his *Appeal*.

a manifestation of the hand of God in history, as undoubtedly there is, nothing to my imagination appears more vivid and replete with more momentous events, calculated for the mutual welfare and good of both the countries, than this political union of so large, important, rich, a country as Hind in the farther south-east, with a small but wisely governed island of Great Britain in the farthest north-west, an imaginary line of juncture passing over the whole continent of Europe and Asia, leaving at one of its farthest extremities Sweden and Norway, and at the other China and Japan only. I cannot but view this event of 1757 as the one which, in the hand of God, linked the eastern and the western hemispheres in all their vital interests, making India the central point of such a union; the fulcrum on which their future destinies are made to hang and move, to what purpose He only knows who is sitting omniscient on His throne in heaven, but undoubtedly to His own benevolent ends. The truth of this assertion cannot but become almost self-evident to every reflecting mind which shall pass a surveying glance over all the political, intellectual, and moral changes,— I may say revolutions — which have taken place in all the countries and kingdoms of Europe and Asia, and particularly linked England and India, within the last century, commencing with that memorable and momentous year.

"Adverting to the foundation of the British Empire in the East, laid in the very same year, I cannot refrain from viewing it as the most conspicuous dispensation of Providence, without whose aid and direct intervention it is absolutely inconceivable how a handful of merchant adventurers of Great Britain could be the means of acquiring an empire at the farther end of Asia, richer by far in all its resources, and exceedingly more populous than their own mother country.

"Now let us see what England has done to India, and India to England, and both to Europe and America. The history of the reciprocation of interests between these two countries, commencing about the year 1757, and the flood of intellectual light, accumulated and confined for centuries past, which one has thrown on the other, are the most marvellous facts during the last century. England, besides governing India politically, has now very wisely commenced the important duty of educating the millions of her Indian children, and bringing them up to the standard of enlightenment and high civilization which her own have attained. She has already eradicated, I should add here, to the great joy of heaven,

several of the most barbarous and inhuman practices, such as Sutti, infanticide, Charak Pùja, and what-not, which had for ages been prevalent among a large portion of the children of her new acquisition. These practices, which had so long existed at the dictation of the indigenous priesthood, except for the powerful interference of England, could not have been abolished. Who does not discern in this fact alone the streaming of that heavenly light which characterized the year 1757? India, on the other hand, full of gratitude towards her sovereign and benefactress, has not only lavished on her the wealth for which she was celebrated all over the world, but is now opening her intellectual treasures to enrich and to decorate the children of her benefactress."

So each inquirer in his own province finds the appropriate signs. They all run back to the same period as the date of the quickening and of the new departure. The whole history of our national existence belongs in this category. Mr. Buckle's last volume, in which he compares the civilization of Spain, a Catholic country, with that of Scotland, a Protestant country, is written with the purpose of showing the greatness and suddenness of the revolutionary change which took place in the social and civil affairs of Europe soon after the middle of the last century, and the striking contrast existing between things as they appeared in the early part of the century and as they had come to be at its close. Could he have pursued his inquiries into the nineteenth century he would have discovered the developments still more marvellous.

It was in the summer of 1757 that John Howard, inured in the walls of a French prison, first conceived those ideas and formed those plans, the carrying out of which have conferred on him the title of "Philanthopist," and mark the beginning of that great philanthropic movement which has become one of the leading glories and characteristics of modern times.

The same year did the city Council of Edinburg pass the order which, depriving John Watt of the privilege of making philosophical instruments there, sent him to Glasgow to begin upon the series of experiments which led to the discovery of the steam-engine; thus opening that unparalleled line of inventions and improved machinery which, while it is so marked

a characteristic of the New Age, has also been so powerful a factor in the changed conditions of our modern society.

Most of that vast realm of knowledge which we term Modern Inductive Science, has been the creation of this period, and those few sciences that did exist before, have been reconsidered and reconstructed from cap to foundation stone.

If we turn to the field of metaphysical philosophy, we shall find similar results. A new and remarkable impulse appears, animating minds turned in this direction. Immanuel Kant, the leader in the great modern movement of German thought, began to publish soon after the seven years' war. And Dr. Reid, the forerunner and father of the "Scotch School," belongs to the same period. The same spirit of reconstruction, and almost preternatural productiveness, has passed into and animates every department of modern literature; seeming clearly to justify Swedenborg's remark that, as a consequence of the Last Judgment, a new plane has been opened in the rational part of the human mind; so that what before were deemed insoluble mysteries, are now fearlessly inquired into, and actively pursued.

It is impossible that we should here follow out any of these lines of research. All we can do is simply to indicate certain principal directions of study. All will afford rich and abundant fields of interesting exploration, with constant illustration and confirmation of New-Church principles. History clubs can here find the greatest of all the "eras of history" for the advantageous employment of their time. "Chatauquans" should not leave the lessons of this age unexamined.

Portland, Me. WM. B. HAYDEN.

A HOLY act strengthens the inward holiness. It is a seed of life growing into more life.—*Robertson.*

LET us begin our heaven on earth; and, being ourselves tempted, let us be pitiful and considerate and generous in judging others.—*John Page Hopps.*

COMPOSITE PORTRAITURE.

Since the Last Judgment the phenomena of the spiritual world have been represented in nature to an extent, which, before the consummation of the past age, would have been deemed almost miraculous. Space and time, with their contents, remain, of course, "fixed, stated, and measurable"; but communication between the most remote places of the earth, is in rapidity more and more approximating to the speed of thought. Even the appearance of a society of angels as one man, or that of two consorts seen from a distance as a single man, has been lately imaged on earth in composite portraiture as devised by Francis Galton, and described in his work, "Inquiries into Human Faculty."

Let husband and wife be photographed in the same position, and under the same conditions of light and shade; the instrument being moved, if necessary, in order to make the features of the one as nearly coincident as possible with the places occupied by those of the other. Then if overlapping impressions of the two negatives be taken,—half the time of exposure requisite for a good picture having been allowed to each,—the result will be that both are seen in the composite picture as one man; the man's naturally-bearded face and stronger-marked features giving such composite a masculine cast. Or let the likenesses of both be so taken and placed together that they will blend into one when viewed in the stereoscope. Assuming such consorts to be united for eternity, the nearest possible approach, on this side of heaven, to their appearance to the angels, after settling in their eternal home in a new oneness of name, will have been made.

Such a composite portrait would be that of a complete man,—no man taken singly being complete. For out of the universal masculine principle, or love operating by wisdom, emanating from our Heavenly Father at creation, the universal feminine principle of life, or that of a converse mode of operation, was taken, leaving the masculine incomplete. Both

sexual principles being individualized, the individual woman is returned back in marriage to the individual man; so that the universal man, as a receptacle of life, may again be made whole.—*See* C. L., 32, 88.

In the science of correspondences there is a noteworthy change of representation of the sexes when the celestial and spiritual Churches are treated of; man representing "good," and woman "truth" in the former, but the converse in the latter.—A. C., 4823. This change, however, as indeed all changes, has a basis which is fundamental and permanent. For as woman's will or affection is exterior to her understanding, but with man the reverse, the change is only in their exercise, according as man is of the celestial or spiritual Church. The mutual pressure of the masculine and feminine elements towards the primeval oneness, without the feminine disappearing in the masculine from whence it was taken, results in the marriage of the truth of the one with the good of the other; that is, with men and women as individuals.

Every society in the Church (as indeed any body of men) could thus be seen as one man. One composite could be formed of the male members, and another of the female; and then a co-composite of both. The general Church could thus possess characteristic types of its various societies which would not only be of present interest, but also of historic value. For it must be understood, that, the use of composite portraiture lies in the elimination of purely individual differences from a picture which will thereby exhibit a particular type. For instance, a composite of fifty Jews, taken at random from different parts of the world, would give a distinct and true Jewish type of countenance, by there being only a fiftieth part of individual differences in the finished picture. With those of the New Jerusalem the case would, of course, be similar. Fresh composites might be taken of each society, at stated periods, which, with the record of its doings, would descend to posterity, and show to the future historian of the Church the average age of the members composing it, and the variations of type with the onward march of the years. A singular fascination have these composite portraits with

their look of repose, the individual expressions of the components being neutralized; and we have little doubt but that the future men of the Church would feel grateful for such a legacy left to then by their fathers. Combine the composites of all the societies, and we would have the whole visible Church seen as one man.

If we could get correct types of the various races of mankind, and combine them proportionately according to the influence exercised by each upon the aggregate, we would have an approximation to a view of all mankind as one man. And when we consider that the men of our earth have relation to the external sense of the Universal Man,—our earth being the centre of convergence for the Word becoming flesh, a composite of the human race of our world, and of ours alone, would approximate to a visible image as one man of the human race in all worlds,— the whole human race which can only be photographed instantaneously by the spiritual Sun to the eye of *Him* who is in it.

Philadelphia, Pa. WILLIAM DENOVAN.

MAN is not born with a single truth formed in his mind; neither with any principle of goodness; but only with a capacity and an ability to receive all the principles of heaven; all truths are afterwards to be sown in him, and goods of all orders to be formed; and, as are the orders of truths which he receives, such will be the goods produced thereby. But how far the truths are genuine which man possesses, the more perfectly does he receive the divine principle that flows into him from the Lord; and so far is his intellectual principle enlightened. Truths enter by sight and hearing, and are vivified in the internal of the mind. Truths are seeds; and such as are the seeds, such only can be the goods produced therefrom. To know genuine truths is, therefore, a matter of high importance.

SWEDENBORG STUDIES.

CHANGES OF POINT OF VIEW IN THE ARCANA.

THOSE who are reading the *Arcana* for the first time are somewhat surprised to find that, instead of keeping upon one plane of interpretation, the author changes his point of view at times, and perhaps explains one chapter in its bearing upon the history of the Lord's glorification and the next in reference to what it tells of the spiritual history of the Church. Thus, for instance, the reader finds given from the thirty-third chapter of Genesis an explanation of the meeting of Esau and Jacob, telling of what took place with the Lord; then follows the chapter which tells of the destruction of the men of Shalem by Simeon and Levi, and here he finds that the interpretation pertains to Church history, namely, the destruction by the descendants of Jacob of the truth received by them from the Ancient Church; then, in dealing with the thirty-fifth chapter, which tells how Jacob went to Bethel, the author resumes the account of the Lord.

This, which may otherwise cause some perplexity, is very interesting and helpful when the reader understands, as Swedenborg plainly instructs him, that the internal meanings ascend over several planes, and are perfect in continuity whether they are all carried out in the explanation or not. The account of the Lord pervades the entire Word, and was perfectly fulfilled by Him. This account is just as much in the chapters which Swedenborg does not so explain as in those which he does so explain.

Far below this is the internal historical sense, which gives us the spiritual history of mankind, a sense from its very nature much more easy of understanding, because the reader sees at once with much interest the quality of those who were of the Church, but has much more difficulty in reaching the meaning pertaining to the Lord's glorification of the Human-

ity. In the account of Jacob's wrestling with the angel, for example, we quickly discern the testing of the ability of the Jews to be a genuine Church, but less readily do we see the application to the temptations which the Lord endured from heaven.

Between these two planes of meaning, both of which are wholly distinct from the sense of the letter, lies another which is undoubtedly the one which most readers are desirous to understand. It is the sense which, in another work, the *Apocalypse Explained*, is very fully brought out and makes it a work in much use by our ministers in preparing their sermons. The *Apocalypse Revealed*, however, deals rather with the internal historical sense. The intermediate sense, which is not so much brought out in the *Arcana*, is the spiritual. It is the sense pertaining to man's regeneration, which follows the order of the Lord's glorification, though on a finite and very different plane. Swedenborg constantly refers to and explains this sense in the *Arcana*, but does not make it his main object. Thus we find the following in n. 4402:—

"In this chapter, the Lord, and how He made Divine His natural, is treated of in the supreme sense; but, since what is in the supreme sense concerning the Lord exceeds the ideas of man's thought, for the reason that it is Divine, it is permitted to illustrate it by such things as fall more nearly into the ideas, namely, by the way in which the Lord regenerates the natural of man."

It will be found on an inspection of the work that, until the twelfth chapter of Genesis is reached, with its account of Abraham, the interpretation follows the historical account of the ancient churches, except that the first chapter is general in its application to "the successive states of man's regeneration." Swedenborg called what he here gives the "internal sense," and had not yet brought out the "supreme sense," nor the "inferior sense which is restricted to the nation there named."—A. C., 4279.

Under the twelfth chapter we read of the "state of the Lord from infancy to youth" (n. 1401), and then this line of interpretation is followed, this being also often called the

internal as well as the supreme sense. At the nineteenth chapter, in the account of Lot, we find the state of mankind treated of, and how the Lord, represented by Abraham, saved men. Then, with the account of Abraham resumed, we come back to the meaning pertaining to the Lord, still called simply the internal sense till the twenty-eighth chapter is reached, where a distinction is made between the "supreme internal sense" and the "representative internal sense."—n. 3657.

The next chapter also treats of both the "internal sense concerning the Lord's natural," and the "representative sense" as to the "state of the Church." The thirtieth chapter continues upon the latter sense. The thirty-first chapter returns to the supreme sense, and this goes on till the thirty-fourth is reached, when, as already remarked, the internal historical sense is given alone; but, for a part of the thirty-second chapter, both senses were given in separate paragraphs. The thirty-fifth chapter resumes the supreme sense, and this continues to be given with the next two, but the thirty-eighth, which treats of Judah and his sons, is explained with reference to the Church. The supreme sense is again taken up with the thirty-ninth chapter, and this goes on to the forty-fourth chapter and through it, but has joined with it there the internal historical sense treating of the spiritual condition of the posterity of Jacob. From the forty-eighth chapter onward, there is a transition to the state of the Church and its history; but as to the forty-ninth the author says, "In the supreme sense there the Lord's Divine Human is treated of." The fiftieth treats of the Church, and Swedenborg says of it,—

> "After the account of Abraham, Isaac, and Jacob has been finished, by whom in the supreme sense the Lord is represented, now, in this last chapter, the Church is treated of in the internal sense."

The first chapter of Exodus goes on with this, but under the second we read that "in the supreme sense the Lord is treated of."—n. 6714. The third resumes the account of the Church, and this goes on till the twelfth is reached, which

tells of the Passover. Here again we are informed what the supreme sense is.— n. 7823. But from the thirteenth to the twenty-ninth we read of the Church, till in the latter chapter, as to the anointing of Aaron, the Lord's glorification is described. Then, in the rest of the work, the Church is treated of.

From this rapid glance we conclude, though there is not space to give all the reasons for our belief, that the case stands thus: —

1. There was no mere swerving, although there may seem to be in the series of explanations which compose this work.

2. The appearance of swerving arises from what we have indicated as seen upon the surface of the explanations.

3. But the fact is that Swedenborg followed the leading of the Lord as to the most useful treatment.

4. When the Word does not continue the story of the patriarchs, but turns aside, as it were, to tell what was done by others, then the explanation of the supreme sense pauses, and that of the sense as to the Churches, that is, as to the state of mankind, is given instead.

5. As the portion of Genesis preceding the twelfth chapter, and as Exodus in general needed to be brought out in its application to men, so they were treated; but the story of Abraham, Isaac, and Jacob, containing as it does the account of the Lord's glorification, was given in this supreme sense.

6. Each sense, whether separately given as in some chapters, or carried along side by side with another, as in other chapters, was given as most important to be brought out in that particular relation.

7. Had the spiritual sense, as to man's regeneration, always been treated of in addition, the work would have been extended indefinitely.

8. What we find given of the supreme sense, is always sufficient to enable us to draw out the lower sense as to man's regeneration.

ALTERATION.

When we read in A. C., 3718 that the fear of Isaac, when he found that he had been deceived by Jacob and had given

him his blessing, signifies "a holy alteration," we are left in some obscurity as to the meaning. As the same word occurs in more than one place we will quote the passages containing it:—

"'And Isaac trembled very exceedingly.' That hereby is signified a great alteration in connection with the inversion of the state appears from the signification of trembling, which is alteration."—A. C., 3593.

"'And he feared.' That hereby is signified a holy alteration appears from the signification of fear, as denoting a holy alteration."—A. C., 3718.

"'And he said, How dreadful is this place!' That hereby is signified holiness of state follows from the significance of fear which is a holy alteration."—A. C., 3719.

In these expressions, which would seem almost meaningless at first reading, use is made of only one obscure word,—"alteration." This is in the original *alteratio*,—a word not of classic use and but little used in later times. We have found it in the lexicon of Facciolatus with a reference to a single passage in Quintilian which he believes to be a misprint for the word *iteratio*.

But there is no need of a lexicon to tell what *alteratio* means. It comes from *alter*, meaning another, and so the derivation denotes a change, just as the English "alteration" does. But in the passages quoted the style is so concise that the word "alteration" seems to give but little meaning. Does it not denote what we call "a revulsion of feeling" or "a change of mind." The fear of Isaac brought a change of countenance, voice, and manner, expressing a great dread of having done an irreparable wrong, and all this inward and outward change of feeling was expressed to Swedenborg's mind by the one word *alteratio*. In English, unfortunately, the word is not so expressive.

For a practical suggestion we would remark that "change" comes nearer than "alteration" to express the idea to be conveyed, and that "change of feeling" would seem to approach still more nearly to translating Swedenborg's word.

While looking up this matter we were pained to find, in the

translation of A. C., 3593, the omission of a line, making the partial obscurity very much greater.

VARIATIONS IN QUOTATIONS FROM JEREMIAH.

We have already made use of the valuable work of Mm. Des Guays and Harlé, to note variations made by Swedenborg in quoting from the Gospels and the Book of Isaiah, and are now enabled to continue the study in respect to the Book of Jeremiah.

The first noteworthy point is in the first verse of the sixth chapter, in the words commonly rendered, "blow the trumpet in Tekoa." Tekoa was a Judean town, famous as the birthplace of the prophet Amos. The name in Hebrew is almost the same as the word for blowing the trumpet, and is taken to be the same by Swedenborg in A. C., 4592, and A. E., 449, where we read, *in clangendo clangite buccinam.* In A. C., 3708, however, he has, *in Thekoa clangite buccinam.* In explaining, he merely refers to blowing the trumpet.

In xvii. 13, "All that forsake thee shall be ashamed," we find "thee" (*te*) in four quotations, but in A. E., 222, we have *me.*

In xviii., 4, at the end, "in the eyes of the potter," is found in A. E., 177, and this renders the Hebrew; but, in A. C., 6669, we find "in the hand of the potter," which is undoubtedly an erroneous repetition of a phrase used earlier in the verse.

In Lamentations i. 15, "daughter of Judah," is given in four quotations, but A. E., 863, has "daughter of Zion."

In iv. 7 are the words, "more ruddy in body than rubies." The revised version has as a marginal reading "corals." The passage is quoted by Swedenborg many times, and always with a single exception in the usual way of understanding rubies. But in A. C., 9873, he has "pearls." In this case, and in other similar ones, he seems to have followed the version of Schmidius too closely.

There are, of course, a number of apparent variations, but we do not note them because they only arise from representing at different times different aspects of the meaning of the orig-

inal. We have called attention to those only which were evidently not due to design, and which would properly be noted by an editor or translator.

"BADGERS'-SKINS."

WE are permitted to give an extract from the Index of the "Apocalypse Explained," now in preparation by Rev. S. H. Worcester. Under the word *calceus*, shoe, he says,—

"I clothed thee with broidered work, and shod (*calceare*, na'al) thee with *taxus*" (EZEK. xvi. 10), signifies to instruct with knowladges of truth and good from the sense of the letter of the Word, or the ultimate sense.—n. 375 e (viii.).

[EDITOR'S NOTE.—For the Hebrew word which Swedenborg here renders *taxus*, the authorized English version gives "badgers'-skin"; the revised version has "seal-skin" in the text, and suggests "porpoise-skin" in the margin. Swedenborg does not designate the animal that is here meant, in any of his published works; but in his posthumous "Index Biblicus," s. v. *Taxus* and *Melis*, when explaining this same verse, he says that *taxus* is the skin of the *melis*. In his posthumous "Adversaria," when explaining EXODUS xxvi., where the same Hebrew word occurs, Swedenborg renders the name of the animal by "melis," and says, "*Meles sunt mares hædorum*"; that is "*Meles* are male kids."—"Adversaria" on Exodus, 1297. *See* also the same work, n. 4363; also "Index Biblicus," s. v. *Ovis*].

THERE came one day to join the angel-throng
A woman, bowed through serving oft in pain:
But as she meekly stood, her form grew strong,
And long-lost youthful beauty dawned again;
Yet more was giv'n—for all, with wonder fraught,
Bent low before the sweetness of her face,
Crying—"What marvel hath this woman wrought,
To be thus clothed by such sweet mighty grace?"
Then one of seraph tongue made answer low:
"One talent only hers—a faithful heart,
And she abroad but little could bestow,
So much was needed for her mother-part.
And *this* with love she always made so fair
That there she was an angel unaware!"

—*Selected.*

BOOK NOTICES.

THE COMING OF THE LORD. By JOHN C. RANKIN, D. D. New-York: Funk & Wagnalls. 1885. pp. 83.

IN this pretty book, very different in appearance from the theological works of old time, we find a fresh, able, and very interesting contribution by a leading Presbyterian clergyman to a discussion which will not have an end till the truth is reached. Dr. Rankin opposes premillenarianism or the doctrine derived from the most literal understanding of the prophecies of the Second Coming, the view which includes the reign of a personal Antichrist, the return of the Jews to Palestine, and the enjoyment by the saints of this world in a rejuvenated form. What does Dr. Rankin hold? To the New-Churchman he will seem much in the dark, but he is himself aware that he is sometimes obscure, which is one good point, and he is also very clear that some of the Lord's words are to be understood spiritually, which is another good point.

He plainly says of the Apocalypse, "The whole book is mysterious. We have not entered upon a positive exposition of this vision (of REV. xx.), for the reason that we do not feel competent to the task." But he is a good critic of what is irrational:—

"A witness-bearing age, to save a few comparatively and condemn the remainder, seems to be the prevalent idea. But where is Jesus meanwhile? Like Mary, we can only say, 'They have taken away the Lord, and we know not where they have laid Him.'"

"Bibles, in all languages, are being scattered over the world like leaves of the forest. Money is being poured into the treasury of the Lord as it never was since the days of Solomon. And yet we must believe that Jesus may come to-morrow, and that if He should, 'He will make a full end of all the nations whither' the Jew has been scattered! Good-by, England and America! Surely there must be some grand mistake in a theory involving consequences like these."

Dr. Rankin's view is that many of our Lord's words are to be understood spiritually. Thus he says,—

"After vainly waiting for nearly two milleniums, there may still be as many centuries of unrealized hope before them. With us it is present and real all the while. 'The world seeth me no more: but ye see me.' We sup with Him and He with us."

However, he seems fully to believe in a personal coming, but he ventures to say very little about it, saying that it is only for the purpose of retribution and not for the establishment of the kingdom which, he wisely contends, is now in process of establishment. It will be evident to our readers that this position is a half way one. By rejecting alone, we do not reach the truth. The same arguments which Dr. Rankin has used successfully may be used against what of the old theology he retains. But he will not get the full light till he understands the Apocalypse. And this he can understand, if he will. His powerful little book will raise as many questions as it will answer. We hope it will, for in the end the spiritual interpretation will be seen and will prevail.

EGYPT AND SYRIA: Their Physical Features in relation to Bible History. By SIR J. W. DAWSON. London. 1885. pp. 192. $1.00.

IN his modest preface the author says that his work contains the results of observations made in the winter of 1883-4, "during which the writer devoted some attention to the less-known features of the geology of portions of Egypt and Palestine, with especial reference to the bearing of facts of this kind on Bible history. He believes that his long and varied experience as a geological observer will enable him to throw additional light on some of the more difficult questions of Biblical geography, and to present some useful illustrations of the Sacred Scriptures."

We have found the volume all that this implies. In a calm, penetrating way the learned author looks at certain important questions and tells what he saw to increase our understanding of the subjects involved. These subjects are the foundation of the Nile valley, the ancient character of the region, and the probable date of its settlement by colonists from Chaldæa; the nature of the country covered by the early stages of the Exodus, and its probable route; the geological structure of the country about the Dead Sea and the Jordan, and the nature of the catastrophe which overwhelmed the Cities of the Plain; and a very interesting study of Prehistoric Man in Palestine made in caves near Beyrout. His conclusions in all cases are reasonable. He does not give an antiquity for Egyptian civilization which is much higher than A. D. 3,000; his map of the Exodus is wholly against the theory of Brugsch, and in agreement with recent discoveries; he identifies Golgotha with the hill north of the Damascus gate; he explains very

clearly the position of Sodom as being where Dr. Selah Merrill placed it, and shows how its destruction took place. What he has to say about prehistoric times in Palestine is wholly new and deeply interesting, opening up a field likely to be fully worked. He predicts a good future for both Egypt and Palestine through the efforts of missionaries.

PROGRESSIVE ORTHODOXY. By the Editors of the *Andover Review*. Boston and New York: Houghton, Mifflin, & Co. 1886. pp. 258. $1.00.

OUR readers do not need to be told that the *Andover Review*, which has completed two years of existence, was started as an organ of that branch of the Congregational Trinitarian body which is progressive, and which has gained control of Andover Theological Seminary. By a process which we do not understand, the professors of that institution subscribe to a rigidly Calvinistic creed, and teach doctrines very different. The result is, that the efforts of the founders to prevent such teaching have been completely thwarted, and that Andover has become the name of a theology very unsatisfactory to the *Congregationalist* and the *Bibliotheca Sacra*, which are the exponents of the older theology.

The volume before us presents nine essays which appeared in the *Review* and were read with interest, but with some disappointment at the vagueness of utterance, the lack of positive declaration, and the disposition to avoid saying anything which had not already been said by others. They are all in one style and had been attributed, in our mind, to Prof. E. C. Smyth, but they are here attributed to the editors in general. The essays do not develop a system, but indicate what is held on matters of discussion between the schools. In regard to missions, we find the clearest ideas presented, and they indicate that, with a large number, the doctrine that the Divine Providence has not rested upon the heathen, is laid aside, and that the missionary work is carried on in the effort to educate to Christianity rather than merely to save from Divine wrath.

THE STORY OF THE JEWS. By JAMES K. HOSMER. New York: G. P. Putnam's Sons. 1885. pp. 381. $1.50.

THE Messrs. Putnam have projected a series of historical books to be called "The Story of the Nations," and have begun their issue. The first which we have seen undoubtedly represents all as

to mechanical execution, which is very fine, with heavy paper and large type and very many full-page illustrations. From the sources furnished by the Scriptures, by Josephus and modern writers, Prof. Hosmer has drawn a series of vivid pictures of the sufferings and triumphs of the race. He finds that the period of persecution had passed when Lasker was head of the Liberals in Germany, Gambetta of the Republicans in France, and Beaconsfield of the Conservatives in England. While no full history is attempted here, the reader will find glimpses of this remarkable people in Judea, Assyria, Spain, Germany, and all over the world. The excellent index greatly increases the value of the volume. Should the series maintain the standard here set, it would be excellent indeed.

The *Church Review* for January is a volume of four hundred pages containing several excellent papers, one of them on the "Progress of Archæological Research," by Rev. S. B. Rathburn, who reviews the whole field of recent research, and especially considers Dr. Schliemann's work at Tiryus. In the "Recovery of a Lost Miracle," Dr. Samuel Fuller makes a learned but unconvincing claim that the Lord was not wounded by the spear, but sent forth the water and blood as a miracle. Dr. G. W. Shinn pleads for cremation, holding that it is not unchristian. Prof. Weir's paper on "Art in Worship" is instructive and reasonable. On subjects more closely concerning Episcopalianism, Dr. W. R. Huntington deprecates the opposition to a revision of the Prayer-Book, and the question of marriage with a deceased wife's sister is discussed on both sides. It seems to be an open question whether or not the rules of the English Church are binding upon Episcopalians in America. Several purely literary articles appear and make a very complete number.

The Next World Interviewed. By Mrs. S. G. Horn. New York: Thomas R. Knox & Co. 1886. pp. 252.

This tasteful volume contains fifty-six short chapters in which is found what spirits said through Mrs. Horn. The well-known Judge Edmonds seems to have been the real editor, and, for some reason, he required Mrs. Horn to cross the Atlantic three times, to meet him in Paris or London, and to write what his friends had to say. She often speaks of being ill, so that she was unwilling to write, but there was no escape. In this way we hear from Prince Albert, Miss Martineau, Messrs. Greeley, Dickens, Cooper, Hero-

dotus, Emerson, Wagner, Longfellow, Colenso, and many others. It is remarkable that they all use the same style of speech, that all describe the world of spirits as a magnetic belt surrounding this earth, and that they are all equally happy. Perhaps the most interesting of all is Jane Carlyle asserting that Thomas was "ever thoughtful of her comfort and happiness." It is remarkable that the weather is so often mentioned as affecting the medium. She does not seem to be at all a happy or healthy person.

Strange Case of Dr. Jekyll and Mr. Hyde. By Robert Lewis Stevenson. New York: Charles Scribner's Sons. 1886. pp. 138. $1.00.

How a London physician, of somewhat indulgent ways and with a taste for the occult art, became acquainted with a mixture which had the power to transform him into a smaller, younger man with ways purely evil, and to transform him back again to the portly and courteous citizen; how he practised upon this for years, committing crimes in his second character, from punishment for which he easily escaped by his drug; how at last he slipped unconsciously into the evil shape, but found return increasingly difficult; how, the supply of the drug exhausted, he died in the vile form just as he was about to be apprehended for a murder; and how all this was investigated and brought to light by a cool lawyer, Mr. Stevenson tells in few, but burning words. Unreal as the conception is, and wholly impossible as such a metamorphosis is, there lies in this story a great truth and an important lesson. Evil secretly indulged does transform the nature and sooner or later shows itself hideous.

Sermons Preached in the First Church, Boston. By Rufus Ellis, D. D. Boston: Cupples, Upham, & Co. 1885. pp. 354.

Bearing a striking portrait of the author, these sermons come to us as the words of one who was not a theologian, nor an orator, but who fully felt the responsibility of his office and preached the gospel of love to the neighbor. Probably but little affecting any except those who were of his inmost circle of friends, these modest, informal, and often pathetic sermons are the best memorials of one of the least prominent, but best loved Boston pastors. That Dr. Ellis was holding to a view of the Lord which made Him neither infinite nor finite, and which could make no converts, is evident on every page, but it is also clearly seen that he longed for a truly

religious growth in his people, and was saddened and somewhat discouraged by the movement of Unitarians towards materialism. Said he, "I have a very deep and painful sense of the decay of the Church as a living, inspired, constituted Society, entrusted by our Lord with the love and care of the world for which He died."

EMANUEL SWEDENBORG. A Biographical Sketch. By JAMES JOHN GARTH WILKINSON. London: James Speirs. 1886. pp. 296.

WE are very glad to see a second edition of Dr. Wilkinson's biographical sketch of a life which demands many historians. Since the production of this biography, the volumes of Dr. Tafel's "Documents concerning Swedenborg" have appeared, and taken the foremost place among the accounts of him. Mr. Benjamin Worcester, making use of these volumes, has produced an elaborate biography, to which Dr. Wilkinson gracefully gives the high place it deserves as especially useful to our own people and to others of a sort to read a large volume carefully. As a smaller biography, quite thorough in its treatment, and written from the point of view of a scientist of broad learning, we would commend Dr. Wilkinson's work. Except for the lack of an index, it is issued in a very useful form, making a tasteful as well as a convenient volume. Had we space, we would give the preface to the second edition as the best possible advertisement.

ZEPH. A POSTHUMOUS STORY. By MRS. H. H. JACKSON. Boston: Roberts Brothers. 1885. pp. 253. $1.25.

"H. H." WROTE here with a purpose, but it was not, as in her "Ramona," the defence of an oppressed race. She laid her scene in an easily recognized Colorado town, and took as her chief characters a shrewd and generous New-England woman, whose lover had died before she reached him, and a man Zeph whose heart was broken by a shameless wife and who suffered for her sins with no apparent benefit to any one. At length the wife, having obtained divorce, married a man who had nearly slain her husband, and then Zeph, without seeking revenge, grew in heart till he and Sophy, the New-England woman, were married. The story is not finished, but its end is sketched. The faithless wife died, but not till the remembrance of Zeph's forgiving deeds had served to bring her to repentance. Some things in the story seem, to say the least, crude, but its interest is intense.

THE NEW CHURCH.

REVELATION IN LIES.

It is not surprising that Christians generally should have given up the plenary inspiration of the Scriptures when they have been called upon to point out what is of inspiration in some passages. See, for instance, some enumerated in a catechism lately prepared for use among the Baptists: —

"Is all Scripture Divine Revelation? It is not. Those passages which record the hypocrisy and lies, the venomous hate and malicious strategy, of the vicious,— with the historical, well-known, and portions of the devotional,— do not classify as always belonging to Divine Revelation.

"Give examples: The speech of Satan to Eve; the specious reasoning and reproaches of Job's three friends; Rabshakeh's blasphemous message to the Jews in the days of Hezekiah; Sanballat's wrathful letter to Nehemiah; the record of the eleven dukes of Edom; the prayer of Jabez; and the plea of Tertullus to Paul. The inspiration of supervision and control belongs to the writing of things said and done, whether true or false in themselves, thereby preventing all mistakes in the record."

This means that it has seemed to be necessary, in order to maintain the inspiration of the rest, to give up all claim of inspiration in the case of such passages as are referred to. This yielding has been made reluctantly, not only on account of the attacks of men like Ingersoll, but because of the inability of very right-minded and reverent readers of the Bible to defend in their own minds such lies and tempting words as are plainly not to be imitated.

There is a disposition among our people to arraign others for thus giving up the long-cherished doctrine of plenary inspiration, but we do not see how any other result could have been expected. The increasing freedom of the age has placed men in a position to look impartially at the Scriptures, and at once they have noted certain places which are apparently to be classed only as blemishes. We were taught to expect this in such words as may be found in the first number of Swedenborg's little treatise on the Sacred Scripture, wherein he shows that one who does not know the truth in regard to inspiration must ask, "Is this Divine? Can God who has infinite wisdom speak so? Where is its holiness, and whence, unless from some religious system and its persuasion?"

Probably every one has met with this doubt, and has found it arise in his own mind. The writer remembers expressing such a doubt at his mother's knee, and receiving no answer from her. Some time afterwards a visiting friend was requested to answer his doubt. She took him on her knee and said, "Remember that such questions must never be asked." That this silenced the child by increasing his difficulty, goes without saying.

His help in this matter was not reached by reproof. The help of Christians generally will not be rendered by arraigning them for surrender of the old doctrine, so feeble to relieve prevailing doubts. The remedy is in the light. And in the true light all wicked words and deeds recorded in Scripture will display their full enormity, but will still be seen to belong where they are placed. In the true light it will be seen that, below the lies which Jacob told in order to deceive his father Isaac, lay the actual truth that what was denoted by Jacob does supplant what was denoted by Esau. The younger and later developments of good character are superior to and are destined to control the earlier developments. This fact is given us in a true account of a deed into which perfidy enters, but it nevertheless is a spiritual fact revealed from on high. "The letter killeth, the spirit giveth life."

It is evident that the only salvation of the doctrine of plenary inspiration depends upon a spread and reception of the doctrine which reasonably explains what is otherwise so dark. And the present need of such explanation is too evident to require a word of ours.

It was undoubtedly expected that the revision would soften or even remove some of these points of offence, but the hope was unfounded and has wholly failed. They are still there, especially in the Old Testament, and they will always remain there. No discriminating lines drawn by individuals will have any value in saving men's respect for the Word from destruction, and any remedy save the right one is worse than useless.

Perhaps it will in time appear that the increasing study of the Hebrew language is leading the way to more thorough study of the Word, and to more receptivity in regard to it. Certainly the time seems not far distant when the New Church will be as well known by comparison for holding a rational theory of inspiration as for its doctrine of resurrection.

REVERENCE FOR THE WORD.

It was lately remarked, by one who had known some of our people for fifty years, that he was impressed with two characteristics in those who would be reckoned among our earliest members. And these two characteristics were strength of will and reverence for holy things. With great energy and courage, sufficient to endure obloquy and to presevere in a cause deemed by many fanatical, he found joined a child-like veneration of the Holy Word and of everything sacred.

That he was right in his observation, appears in many ways. The sermons, which were then preached and which we can now read, are remarkable for their freedom from personal allusion, and for their recognition of the truth that the Word is the source of all teaching. One of their sermons begins, "In order that we may receive from this text," and the preacher's effort was to present in light just what was taught in the text, and nothing else.

It was this reverence for the Word which gave a peculiar influence to the services of worship. A copy of the Word lay in a repository, whence it was carefully taken at the beginning of the services to be as carefully returned at the close. The dominance of the Word over all the exercises was noticeable to a stranger, and always affected the devout strongly.

From this reverence for the Word nothing can ever be taken without lessening at once the power of the New Church for good. It is a fair question whether the efforts of some of our people to improve the translation have not had in some cases an unpleasant effect, in lowering the regard felt for its letter,—a regard which would not be lessened by a thorough and concerted revision. And we have been greatly troubled to find, in a recent work by one of our ministers, a disposition to treat the direct words of the Scriptures as if they were amenable to human judgment. When, for instance, the Scriptures say that the mercy-seat was of pure gold, we do not see how reverence for the Word can admit the idea that it was made, not of pure gold, but of shittim word merely overlaid with gold. When the two coverings of the Tabernacle are said to have been put on in a certain order, that of rams' skins being beneath the other, we do not believe it to be consistent with true reverence for the Word to reverse the coverings and place that of rams' skins above.

We trust and we believe that the effect of such a new thing among us will be to call forth anew that veneration of Divine teaching which is not only due from us in view of our knowledge of the nature of the Word, but is the very means by which, following the example nobly set us by those of the last generation, we may let the Word be seen to be the very holiest thing entrusted to men, and so assist those who otherwise might be led to receive the suggestions of destructive criticism.

THE GOOD OF LECTURES.

One of our ministers, who has served a society for several years without attempting to extend information as to our faith by public lectures, gave lately a brief course on primary points, not only benefitting his usual hearers but a number of strangers. The result was a perceptible diminution of prejudice and an invitation to occupy the pulpit, for a Sunday, of the Congregational Trinitarian Church. This recognition of his faith as not opposed to the faith in the Lord held precious by this people was accepted in the spirit in which it was offered, and two services were held with many expressions of approval from those in attendance. It may appear from this that, in holding only a morning service, some ministers do not meet the wants of those who would go to an evening lecture in a spirit of fair inquiry. Some years ago we knew of churches in our communion which had never been provided with lights, and which were thus out of use on that portion of Sunday which is best adapted to the giving of intellectual instruction. Such instruction, to be sure, may be given in adult Sunday-school classes, but it reaches there a very different class. The two classes are so different that both channels need to be kept open. Now, so far as we know, there is scarcely a minister who does not have, for at least a portion of the year, a course of lectures, and who does not receive in consequence encouraging evidences that good is done thereby. Such lecturing is by no means the most important work, but yet it is a work which may rightly be deemed indispensible. Especially when something more than the most elementary information is given, and when a doctrine is carried out to its full conclusions with some thoroughness, do people obtain a lasting benefit which, in these days of religious liberty, they seldom fail to acknowledge.

THE RELIGIOUS WORLD.

ARCHDEACON FARRAR ON CHRISTIAN UNITY.

THE best ground taken by leading Christians as to unity, is well described by Dr. Farrar in an article in the *Independent*: —

"The first ground of Christian unity — unity in heart and soul amid divergences of opinion and variations of practice — is the many-sidedness of truth. We must draw a deep distinction between unity and uniformity. Unity is essential and obligatory; uniformity is impossible and even, I will venture to say, undesirable. Infinite truth has manifold aspects for finite understandings. As an historic fact, there never has been, in the Christian Church, a complete absence of different schools of thought; there never has been an absolute uniformity of belief and of practice. If it did not exist in the Church of Jerusalem, why should we expect it to exist in the Churches of Europe? If in the first century there were the schools of Jerusalem, of Antioch, and of Alexandria, is it likely that there will be no wide differences of views and ritual amid the immense complexities of modern Christendom? What injures the cause of Christ is not in the least the existence of differences, whether in practice or in opinion, respecting that which is imperfectly revealed, but the mismanagement of those differences; not the inevitable divergences in minor matters of opinion, but (what Melanchthon was glad to die that he might escape) 'the rage of theologians' respecting them. Our perils are from within. What neither atheism will ever achieve, nor agnosticism, nor direct assault, may be fatally accomplished by our internal dissensions and want of mutual charity. St. Paul warned us of this long ago. 'But if ye bite and devour one another, take heed that ye be not consumed one of another.'"

EXPOSURE OF THEOSOPHY.

THE "British Society for Psychical Research," as we learn from *Mind in Nature*, has thoroughly investigated this form of Spiritism. Madame Blavatsky and Colonel Olcott formed the Theosophical Society in New York in 1875, and moved it in 1878 to India, where many converts were made. English readers became interested through Mr. Sinnett's book, the "Occult World," and other publications, and it was found advisable to send a competent observer to India. Mr. Hodgson, of St. John's College, Cambridge, was sent out in November, 1884, and investigated the matter for three months. From the conclusions adopted by the British Society we extract the following: —

"Madame Blavatsky has been engaged in a long-continued combination with

other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

"The shrine at Adyar, through which letters purporting to come from Mahatmas were received, was arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky and her agents.

"Considering the evidence that Mr. Hodgson has laid before them as to Col. Olcott's extraordinary credulity, and inaccuracy in observation and inference, they desire to disclaim any intention of imputing wilful deception to that gentleman."

THE PRAYER-BOOK INADEQUATE.

SPEAKING of the recent mission in New York, Assistant Bishop H. C. Potter said in an article in the *Churchman*,—

"The mission has illustrated the value of informal methods, and has gone far to win for them a recognized place. The importance of this can hardly be overestimated. Almost everybody was ready to admit that the ordinary prayer-book services did not meet the need of exigencies, nor suffice to grapple with individuals in a direct and efficient way. Liturgical services imply a previous education, often wanting, and oftener inadequate. Between the masses, careless, irreligious, without devout habits or churchly training, and the orderly worship of the church as set forth for use in organized parishes, something was needed to mediate. The mission has shown what that is. It has not disesteemed the various offices of the prayer book, it has at once supplemented them, and led up to them. Greater freedom in prayers, hymns, and other details has brought home to many what something more formal would have failed to impress upon them. There has been nothing to cause alarm, nothing of the nature of reckless license; but much that was simple, personal, and direct. And this larger liberty has, I am thankful to believe, come to stay."

THE ANDOVER PROFESSORS.

THE *Congregationalist* is still sore over the loss, as it deems it, of Andover Seminary; and no one in reason can deny that the professors, in the acknowledgment of a creed at one moment and denial of it all the rest of the time, do stand in a strange position. They shrewdly refrain from giving an explanation which would be welcomed by the *Congregationalist* as a target:—

"We cannot blame these professors if they do not accept this creed in all its exact words as the ultimate expression of Divine truth. But its framers so accepted it. And nothing could well be clearer than that they meant that, so long as any man shall teach anything in their seminary, he shall teach that. They thought they had made it legally certain that, so long as any man shall teach anything there, he *must* teach that, 'without the least alteration, addition, or diminution!' And how good men, like our friends, can reconcile it to their conscience once in five years to profess that they believe and to promise to teach this creed, while in works they deny it, is a problem upon which we can throw no light, but as to which many besides ourselves desire relief."

METHODIST PROTESTANTISM.

SOME kind friend has sent us the *West-Virginia Methodist Protestant*, printed at St. Mary's, W. Va. This body was severed from the stem of Methodism because it believed in lay representation in Conference. We give some of the fundamental principles: —

"1. A Christian Church is a society of believers in Jesus Christ, and is of Divine institution.

"2. Christ is the only Head of the Church; and the Word of God the only rule of faith and practice.

"3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of church membership."

IN MID-AFRICA.

THE German explorer, Weissmann, has found in the interior of Africa a friendly people, who believe that God lives in the sky, and sees and knows all that they do, and they expect to go to him when they die. It would seem as if the rapid opening up of this region to commerce would soon bring to view what there may be of true religious light remaining among the people, who, as we know, once received it. And let us hope that communication with them will not be opened until other influences than the harmful ones which the civilized world has hitherto exerted through commerce will be brought to bear.

THE HOLINESS MOVEMENT.

DEEPLY as we sympathize with all seeking for personal holiness, we cannot approve of the movement now going on among the Methodists and Baptists, looking to the quick attainment of perfect holiness. The *Pentecost* newspaper, published at San Bernardino, Cal., contains, for instance, this letter from a little girl: —

"I am twelve years old; I was justified at El Monte, July the 8th, 1882, in the forenoon, and was sanctified the same day in the afternoon."

Perhaps she has not yet learned the meaning of the saying, "While the earth remaineth, summer and winter shall not cease"; and may have forgotten that we are told about the fact that only One is good.

ATTEMPTED RECONSTRUCTION OF THE LORD'S WORDS.

A WRITER in the *Universalist Quarterly* exhibits the effect upon the mind of holding a doctrine to which feeling rather than reason assents. He takes MATTHEW v. 21, 22, and "reconstructs" the words so that they read,—

"Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say Thou fool, shall be in danger of the gehenna of fire. But I say unto you, that every one who is angry with his brother, shall be in danger of the judgment."

There is no warrant for thus changing the Lord's words to the category of things said in old time; and, if so changed, there still remains more meaning than one of that faith can admit, for death was the penalty in all the courts named. The writer says that he sent his views to the revisers, but no reply was received.

ONE STEP AT A TIME.

Dr. T. L. Cuyler, writing in the *Independent*, was right, as our people well know, when he said,—

"My friend, if you really aim at growth, be done with vague aspiration, and lay hold of some single fault and correct it. Put the knife, with God's help, to some besetting sin. Take hold of some too long-neglected duty and perform it. One step on the ladder by Brother A—was to turn out his champagne and card-tables, which were transforming a Christian home into a Casino. With Mr. B—it was to stop his Sunday morning secular newspaper, which was killing his Sabbath-spirit. With Brother C—it was to go and make restitution to a neighbor whom he had wronged. And I am confident that Brother D—has got out of his miserable 'dumps' since he quit his luxurious sofa, and went off to work in that back-alley mission-school. Holiness is not a rapture; it is the steady living to God, one step at a time, and every one higher up."

MOHAMMEDAN INTOLERANCE.

The following comes from Syria:—

"A tribe named Nusarieh inhabits the mountains near Latakieh, consisting of about 200,000 persons. A large number of this people have become converts to the Christian faith, through the labors of American missionaries. Mission churches have been built and Christian communities established. The Governor of Damascus has given positive orders that no change of religion shall be recognized, and that all the Christians shall be registered and treated as Moslems, and at a late census this had been done."

ONE STEP FORWARD.

In *Zion's Herald*, the excellent Methodist organ, Theodore W. Haven, D. D., treats of the question, "Where is the intermediate state?" and arrives at the conclusion that "it is close at hand, the adjacent unseen universe."

Erratum: "Efforts" for "effects" on page 69, line 20, February number.

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ANNOUNCEMENT.

We commenced in the July number of the CHILDREN'S MAGAZINE, a series of articles about the life of the Lord, by Mr. William L. Worcester, to be entitled SCENES FROM THE GOSPEL STORY. The author's considerable experience in Sunday-school work, and his instructive method of teaching to children the events related in the Word, together with the fact that he has recently visited the land which is the scene of the story, warrant the belief that these papers will be useful and interesting to the children.

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